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The Princeton Seminary Bulletin

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The Princeton Seminary Bulletin

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KILLING OUR MINISTERS

THAT is what is being done, certainly, to many of the ministers who have churches with a large membership. While valiantly struggling to untangle the problems of a thousand members or more they are at the same time expected to deliver one and perhaps three well thought out, fresh, and inspiring messages each week; to be prepared to give about three hundred additional addresses in the course of the year; to supervise the whole administrative machinery of the church; to instruct the young people in the Christian religion and to guide their activities; to have a part in all the worthwhile community projects; to spend much time in prayer and meditation; to read extensively; to raise a model family and always to be as unruffled and refreshing as a morning-glory. Many ministers have broken under the strain. Dr. J. Melvin Smith, medical director for the Presbyterian Minister's Fund for the past eighteen years, tells us that "hypertensive diseases which were comparatively few at the turn of the century, now account for about 60 percent of the mortality in the Fund. The indications are that the strains which cause these diseases, usually showing after fifty, are becoming effective much earlier and are an increasing threat to the younger man." His advice? "Work hard, but stop far short of exhaustion."

A large number of ministers have uttered a cry for help. Many sessions have responded and have recommended that an assistant minister, or an associate minister, or a Director of Religious Education, or anything you want to call the person be secured. An enthusiastic letter is sent by the pastor to the Seminary asking for a list of possible candidates for the position. How great is the disappointment to learn that none is available! In a period of a few months the Seminary received more than one hundred and sixty-six requests for assistants, men or women, but was able to provide only nine. What are we to do? What are the sources of supply? We suggest at least four.

I.

The minister seeking an assistant first looks to the Seniors who are about to graduate from the Seminary. He discovers that most of them have already made up their minds to take a church of their own, to enter the Foreign or National Mission field, or to do further study. While all of the Seniors recognize the distinct advantages that there are in serving for a period of time under the supervision and direction of a capable minister—advantages similar to those which come to a young medical man serving as an intern in a hospital—still only a few are inclined toward

an assistantship. The majority desire to have their own churches at once. It must be said, too, that the attitude of the senior minister toward the assistant is not always that of Paul toward Timothy ". . . my dearly beloved son . . . without ceasing I have remembrance of thee in my prayers night and day . . . stir up the gift of God which is in thee. . . ." But some pastors, instead of helping the young minister to keep the flame of pure religion burning in his soul and to kindle more and more zeal for the great cause to which he has been set apart, make of him a glorified errand boy or an Atlas upon whose shoulders there is placed a world of duties. Oftentimes there is little opportunity for study, for the development of the spiritual life, for growth as a preacher.

When graduating from the Seminary the writer was confronted with the decision as to whether he should study at once on his Fellowship or accept an assistantship. He consulted Dr. William Brenton Greene, then professor of Apologetics, on the matter. The answer of that gentle and gracious saint was this. "It all depends on the pastor. Most pastors make the lives of their assistants hell." This fact, combined with the temporary nature of the position and the all too common attitude that the assistant is somehow inferior, leads the young men to turn in other directions.

Moreover, the minister is not always happy about a recruit just out of the Seminary. It requires about six months to train him to a point where he really becomes valuable, and before the end of the next six months he may be seeking a church of his own, in some cases even the very church where he is serving as an assistant. The turnover is great. As a result, long term planning is difficult if not impossible. If the young assistant is too inexperienced and unadaptable for the task, the minister, of course, is unhappy. But if the vigorous and effective "new broom" is too successful the pastor is not altogether happy either. In other words, while a limited number of men just graduating from the Seminary will always be a source of supply as assistant ministers, they can never solve the problem adequately.

II.

Over burdened pastors then turn hopefully to men who have had a church of their own for a period of years and who may have decided that they would be happier serving as a co-pastor, specializing in the educational and pastoral work of the church. Such men have been found, but all too few. Throughout the church there must be many more who are gifted along these special lines and who could fit well into a large organization that is based upon the principle of the division of labor. Here is a great field of service! Age is no barrier. Spirit and attitude are the important factors. Speaking from an earthly point of view a man is not stepping down when he resigns his church and becomes the second minister in another. The probabilities are that he has greatly enlarged his sphere of influence. Letters from those who have taken the step bear out this fact. Ministers are so eager to secure these more experienced men who, presumably, would remain with them indefinitely that they are offering salaries ranging from three to six thousand dollars a year. We

mention the figures, not because we are mercenary minded, but in order that churches and ministers may have specific facts before them as they consider this most pressing problem. The harvest is white, the laborers are few. The Seminary has no way of knowing who would be interested in these fields unless the alumni make it known.

III.

Since, up to the present, the supply of men for assistant or associate pastorates has been hopelessly inadequate, many churches are endeavoring to secure young women as Directors of Religious Education. The General Assembly of our Church has designated San Francisco, McCormick and Princeton seminaries as centers where these young women may be trained. A Bachelor of Arts degree is required for admission. At Princeton a three year course is pursued, at the end of which the degree of Master of Religious Education, M.R.E. (Prin.), is conferred. Equipped in this way the young graduates should be able to take full responsibility for the educational program of the church, direct the young people's work and carry on extensive visitation. They would not be uneasy because they were not having opportunities to preach, and would not be seeking a church of their own. Their special interest would be the educational problem.

Many young women are now being trained in our seminaries to meet the demand from our churches. But there are certain difficulties. In the first place, these young women are not given sufficient standing in our Presbyteries. They are denied ordination. A young man may be ordained and installed as an assistant minister, but a young woman may not receive ordination of any kind. She is really at the mercy of the church employing her. Why not ordain her as a Minister of Education? "But this has never been done," it is said, "and our church laws make no provision for it." Our church laws have been amended in the past.

There is another factor which will always limit the number of women which the seminaries can provide as Directors of Religious Education. We refer to matrimony. Between the first and the third year of training there are some casualties. There is satisfaction in the thought that the Seminary has been instrumental in providing ministers and laymen with splendid wives, but this does not solve the problem of providing Directors for the churches. The number of young women which the seminaries can train and place will always be limited. This source of supply is very helpful but insufficient.

IV.

We suggest a fourth possibility and we believe that it is the most promising. Let the pastors be on the alert to discover in their churches young men who are deeply interested in the ministry, but whose interests are more along the educational and pastoral lines. Encourage them to enter the Seminary and take the three year course leading to the degree of Master of Religious Education. These young men would then be prepared to take their places with the senior ministers of the churches and to devote their lives to specialized aspects of the ministry. It is my conviction that

we ought to establish a new order in the church and ordain these young men as Ministers of Education. In his letter to the Ephesians Paul tells us that "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" our ascended Lord "gave some to be apostles; and some, prophets; and some, evangelists; and some pastors and teachers." We cannot be absolutely certain that the word "teachers" here refers to a distinct class. Most commentators think not. They hold that Paul is merely referring to two functions of one office and translate the phrase "some to shepherd and teach." But these two functions would certainly be those of the Religious Education Director. There are biblical scholars who maintain that teachers are so often mentioned in the New Testament that they would seem to be a class by themselves. It is interesting that, at first, the churches in New England had a class of men who were called *teachers*. Certain it is that in the present organization of the church there is great need for a group of men with the shepherd's heart who will be experts in the best educational methods and who will associate themselves with the overworked pastors and with them inculcate the eternal verities of our religion.

Such men need never feel that they are in an inferior position. As a matter of fact they may very well be doing the most effective work in the church. The preacher in the pulpit speaks mostly to adults, many of whom are set in their ways, pretty well saved or damned already. But the Director of Youth is working where results are always evident. One minister of a church where there are three assistants insists, in order that there may be no distinctions, on having each of the three men installed as *pastor* of the church, with all four pastors dividing the tasks among them.

How desperately we need the Minister of Education, when one young elder tells us that he had always thought that the Holy Spirit was a man's conscience, and when one seventeen year old boy, the son of an elder, writes the first ten words of the Lord's Prayer in this fashion: "Our Father who art in heaven, *how* will be thy name."

A Princeton University professor has said: "The average college undergraduate today, has had little, if any, Christian training, knows next to nothing about the Bible or the history of the Christian Church, and is so completely secular in his outlook that the very phrase, 'religious experience,' is entirely meaningless to him since it awakens no associations (save possibly a memory of perfunctory church attendance)." There is a close correlation between the religious illiteracy and the juvenile-adult delinquency of our day.

E. H. R.

THE CHURCH AND THE POLITICAL ORDER

EMIL BRUNNER

LEOPOLD V. RANKE, that great master of European history, has called the relation between Church and State the fundamental issue of occidental history. Many of us may feel that this statement is correct with regard to the middle ages and the time of the great confessional conflicts but unfit to characterize modern history and our time. Indeed, if one understands the church as an institution set up to organize the religious life of faithful Christians, the interest in the church may be confined to the relatively small group of those whom we may call church-people. And if one sees in the state an institution of its own autonomous or self-sufficient order, its connection with the church cannot be but indirect, and the primary interest of the State in the Church must be one of mutual non-interference. If, however, we conceive the Church in the way of the New Testament as the communal life expressed in thought and action of people who have been moved and shaped by the message of Christ and, therefore, see the church in connection with all the forces and impulses that have proceeded and are still proceeding from the Christian doctrine, her universal importance, even for non-Christians, becomes apparent. This way of looking at the Church is urged upon us not merely through our Christian beliefs, but also by the historical earthquakes of the past thirty years.

The totalitarian revolutions, which began in 1917 in Russia and resulted in the formation of totalitarian states in that and other countries, have reminded us, particularly since they revealed their character in this world war, that behind all political systems and forms of organization there are certain fundamental conceptions of human existence which, although invisible in themselves, materialize in these political forms. All politics, all political creation, is the expression of a certain philosophy of life, of a certain belief, even of a certain theology, negative or positive. The awareness of this fact, lost for more than a century, has been brought back to us by the dreadful events since 1917, although not at once. Before that time most people believed in certain self-evident axioms as being the indubitable presuppositions of our political institutions, such as the principles of man's dignity, personal freedom, and human rights. At the very moment, however, when in the totalitarian states these principles were denied and shelved, it became evident that it had been a tragic error to take these ideas for granted. Up to that date, at least for 150 years, the western world had been living unconsciously off an historical heritage, without taking into account that this, like all historical heritages, might be used up one day. It was only since the totalitarian states consciously and openly denied this heritage and began to destroy it that the rest of the world began to think about the origin of this historical heritage.

The totalitarian state is essentially nothing else but that kind of state, which becomes possible and necessary as soon as the ideas of human dignity, human rights and personal freedom are negated. The positivist philosophy is the theoretical, the totalitarian state is the practical negation and abolishment of these fundamental ideas. These ideas of human dignity, human rights and personal freedom, as the historians point out, are primarily of

Christian origin, at least in that form in which they have become historical forces in the last fifteen centuries. They are closely connected with the Biblical Christian conception of man as being created in the image of God. These ideas being the foundation of our modern democratic forms of state and law, are, therefore, in a close and inseparable connection with the whole of the Christian Biblical message, of which the idea of *imago dei* is a part. This Christian message in its turn has a double relation to the Church. On the one hand, it is the cause of the Church; on the other hand, it is its effect. It is the cause in so far as the church comes into being by virtue of the proclamation of this message. It is its effect in so far as the proclamation of this message comes out of the Church. Therefore all Christian doctrine as a reality is conditioned by the reality of the Church. Without Church, no Christian doctrine; without Christian doctrine, no doctrine of the image of God; without the doctrine of the image of God, no democratic and just institutions in the modern European sense. The question of the church, its existence and character, far from being politically indifferent, is, therefore, the foundation of our western political tradition. It is no mere coincidence that the totalitarian states both challenge this tradition and fight against the Christian doctrine, seeking to discard its effect upon the political life.

This is to say that the origin and structure of modern democratic state-forms in the largest sense of the word, those forms of the state which incorporate the ideas of human dignity, human rights and personal freedom, cannot be understood without the Church. And more than that, the existence, the continuation of these democratic institutions, is for any length of time impossible without the existence of the Christian Church as its foundation and source. From this perspective we can see two things: first that the Church must put up certain political postulates as they spring from the Christian doctrine; second, that the State in so far as it is to incorporate personal dignity and freedom must be willing to receive these postulates and examine the possibility of their practical application. May I try to formulate briefly some of these major postulates?

1. The first postulate is this: the state, being merely an instrument and not an end in itself, must never claim to be the dominating principle of human life and never should be considered as the supreme value. It follows from the Christian understanding of man, that man as a person, but never the state, is eternal; that, therefore, man as a person is of a higher order than the institution State. The State can have but instrumental significance; it is merely a means and never an end.

2. The State does and must create laws, as we say, with sovereign power, but never should it be forgotten that in this creation of laws the State itself is subordinated to a divine supreme law. The proclamation of absolute sovereignty of the state is, religiously speaking, idolatry; politically speaking, the totalitarian conception of the State. The totalitarian state is the one that does not acknowledge the sovereignty of God or of divine law, but makes of itself God. These two first postulates have a limitative character, the following ones are constructive and positive:

3. The State in the sense of organized power, which is unconditionally superior to any other in a certain region, is a necessity, because men are not capable of realizing just and peaceful order without this organizing power of coercion. The anarchical ideal, judging the State as an evil from which mankind has to be freed, is based on an utopian optimism mistaking man's nature as being so peaceful and just that men could live peacefully and in just relationships without any coercion. The

Christian conception of man as a sinner makes such an utopian evaluation of man's nature impossible. State-coercion is necessary in order to guarantee at least a minimum of peaceful cooperation and just order. The same is increasingly true of certain social and cultural functions. Even here, the intervention of the state is necessary because the forces of true cooperation of society appear to be too small to guarantee the necessary minimum. Even here the State, that is coercive power, must take over more and more of the social and pedagogical functions of society. However, we should be conscious of the fact that this irruption of the State into realms, which previously were outside of its immediate influence, is nothing to be proud of or to rejoice in. It proves that even here the principle of voluntariness fails. The State is a makeshift; it must do the thing which society is not capable of doing voluntarily. Just as little as we should be proud of this, we should not overlook that this progressing spread of the functions of the state is the sure way to the totalitarian state. The more tasks are put on the shoulders of the State, the smaller becomes the State-free space. The larger the State-machinery grows, the more full State control is approached up to the point of, if you allow me this word, all-Stateliness or the totalitarian State. This critical judgment upon recent development within the sphere of the state is a necessary consequence of a Christian understanding of man which implies the idea of the subsidiariness of the State or better of the subsidiariness of the functions of the State. From here certain other postulates derive:

4. The State must have as much power as it needs to accomplish its necessary functions. The principle of reducing state-power to an absolutely necessary minimum as it has been taught by a certain school of liberalism, is not justified and will result in a latent or even open anarchism. The system of balances which the modern democratic movements have created against the misuse of power may lead to such an undermining of state-power that the State is paralyzed. A powerless State would lead to chaos because of the anarchical character of human nature. On the other hand, the Christian view of the State implies a limitation of the power of the State. It must not have more power than is necessary for the accomplishment of its functions. There must not be power for the sake of power. Both things are equally dangerous: The hypertrophy of state-power at the cost of the freedom of its citizens and the atrophy of state-power leading to anarchical conditions or political paralysis. For both the measure is the same: What the State necessarily must do.

5. The State, this is another postulate, is obliged to do everything necessary for the materialization of peace, social justice, and those cultural developments that would not be undertaken on the basis of voluntariness. In as much as voluntary action proves insufficient, the State must step in. In proportion to the insufficiency of free social and cultural institutions of society, the fields of State actions and responsibility expand. Yet the other statement is just as necessary: the State must not do more than is absolutely necessary considering the resources of voluntary forces on the one hand and the urgent tasks which must be solved on the other. Each new function with which the State is entrusted increases the State-machinery and organization which already has acquired uncanny dimensions. In view of the fact that the totalitarian state seems to be the greatest danger of our time, the greatest mistrust against further extension of state-function seems to be justified. It is necessary to mobilize the voluntary social forces as much as possible and to stimulate the voluntary initiative to accomplish the necessary tasks without appealing to the State.

The present tendency, manifest particularly on the European continent, to cry for state-help in all spheres of life is the sure road to the totalitarian state. It must be admitted that the line of demarcation between the necessary minimum and the allowed maximum of state-action can never be drawn theoretically, but is dependent upon the changing conditions of the whole social and cultural life.

Up to now, we have made abstractions from the form of the State, and we did so on purpose because the importance of this question has been overemphasized in the political life of western nations in modern time. The form of State, the question of democracy, is important but not of primary importance.

6. From the Christian understanding of man and state a sixth postulate concerning the form of State is to be derived. The political power is to be organized and distributed in such a way that a maximum of personal responsibility of the citizen within and outside of the State is attained. This means that the democratic form of the State is, abstractly speaking, the one which comes closest to the Christian ideal; for democracy is that form of State in which every citizen is treated not merely as an object, but also as a subject of political action. It is this form of State in which the personality of man is expressed. We do not say, however, that democracy is the best form of state under any condition nor that it guarantees in itself a healthy political soundness. The internal and external conditions of a nation may be such that democracy would be impossible and even undesirable, because it would lead to terror and chaos. Democracy is the optimal organization there where a certain political maturity can be relied upon.

At this point it is necessary to point to a dangerous misunderstanding, namely, to the confusion of dictatorship and totalitarianism. These two things are utterly distinct. There can be a totalitarianism without dictatorship, and there can be dictatorship without totalitarianism. Dictatorship is a form of state, totalitarianism is not. On the other hand, totalitarianism means state-control of the totality of life; dictatorship does not. It is, therefore, not dictatorship as such, but totalitarianism which is the negation of human freedom and dignity. Authoritarianism may be under certain circumstances the lesser evil; totalitarianism is under all conditions that social evil which should never be accepted, always be fought and always be feared like the devil.

Certainly dictatorship, being the negation of the democratic form of State, is not desirable and is not a form of State worthy of man. However, as long as it is not totalitarian, that is as long as the citizen, although restricted in the sphere of state-action, still enjoys a great measure of private freedom, it is not intolerable. Totalitarianism, however, is always intolerable because it is the negation of all liberty. The totalitarian state can be developed even in democratic states, although its last consequence is the abolishment of democracy. From the point of view of Christianity dictatorship is to be reproved conditionally, not unconditionally, yet totalitarianism, unconditionally. On the other hand, from the Christian point of view, democracy is to be postulated conditionally, not unconditionally, but the acknowledgment of a state-free space is to be claimed unconditionally.

7. A few words may be said about the relation between states. This is our seventh postulate: from the idea and reality of a universal Christian community as represented in the church, we derive the postulate of a community of states and nations in which every member must limit its sovereignty and its political claims for the good of the common purpose and interests of the nations. The idea of a federation of

nations in which the condition of interstate anarchy is substituted by interstate law, follows necessarily from the Christian faith. If I am not mistaken, Augustine was the first to formulate this idea. However, the Christian faith will also guard against all too high expectations which in recent times have been fostered with regard to such an organization. Every federative organization of nations pays as the price of freedom which it grants to the individual nation, the price of uncertainty of the peace. It is only the completely unified compact world-state which would give complete security of peace, and this is the reason why it is desired by many.

8. With regard to this possibility, let me formulate a last, the eighth postulate: namely, that from the point of view of a Christian, the idea of a world-state, as distinguished from a federation of nations, must be opposed unreservedly and with utmost vehemence, because the monopoly of power included in such a state cannot but lead to a truly diabolic misuse of power. Immense as may be the longing of the nations for such a world-state, which would eventually bring the desired peace and end war, we must acknowledge that even greater than the greatest horrors of war are the horrors of absolute tyranny. Freedom is more important than life. Death is not irreconcilable with human dignity, but slavery is. The world-state of our time would necessarily be such an absolutely totalitarian state in which no freedom would have any room. Just as much as the idea of a federation of nations is implicit in Christian thinking, this idea of world-power-monopoly incorporated in the world-state must be refused.

So far we have been formulating postulates to the address of the state as they derive from Christian faith. Before we close, it seems necessary to turn to the other side and to formulate a postulate directed to the Christian church. There exists, I think, only one and this one is negative; here it is: the church can be true to her function, her mission to form a community of believers, in so far only as she renounces any attempt to organize herself in a form similar to the State as an institution with coercive power, and to dominate the State so that she is able to use the coercive means of the State as her own. This postulate may seem to have little actuality in our days as it is manifestly formulated with a view to the middle-age Church. Yet there are quite a few people among Christians who do not think that the middle-age danger is without actuality. The Roman-Catholic church has never, neither practically nor theoretically, revoked that Bulla *Unam Sanctam* of Boniface VIII, in which the primacy of the Church over the State and the claim of the Church to the sword of the State is solemnly declared. We should never forget that the idea and the example of the totalitarian State has its origin in this middle-age conception of State and Church which thus gains a new actuality in the era of totalitarianism. We see—and here I speak frankly as a Protestant theologian—in this idea of a power-church a fateful and most dangerous corruption of Christian faith and Christian Church, the politization of that communion of faith which in its very essence excludes any use of coercive power.

To sum up: The relation of the Church to the political order is, duly understood, indeed, as Ranke says, the crucial issue not only of past history, because the belief that God is the ultimate power is the only safeguard against any kind of human totalitarianism which in itself is the greatest danger for all truly human order.

WHAT IS THE CHURCH?

Pastor Martin Niemoeller

LET me read three short texts from Holy Scripture, Isaiah 40:6-8 being the first. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

And a verse from the First Epistle to the Corinthians, Chapter I, verse 23, "But we preach Christ crucified. . . ."

And the last, Matthew 18, verse 20, "For where two or three are gathered together in my name, there am I in the midst of them."

My Friends: I feel very much honored to have been given this opportunity to address the Faculty and the student body of Princeton Seminary. I asked myself, what should I speak to you about? Then I was reminded of a happening on that day when, for the first time after eight years, I was back with my family, having returned by car from Frankfort. It was June, 1945. I was walking along the shore of the sea with a friend. Suddenly I was asked, "Do you realize that in the whole history of the Christian Church you may be the one man for whom the world has prayed most?" It is a humiliating experience to confess before one's self that all Christianity has prayed for one; but, at the same time, it gives one an enormous responsibility, and I feel that responsibility addressing any assembly of Christian people who wish to hear anything that might have become important for persecuted and suffering people like me. I shall try to share an experience relating to the Christian Church which more and more becomes the most important one which remains.

I began my theological career quite late, after the First World War. I was nearly thirty when I entered the University and was thirty-three when I left. In the neighborhood there lived a Professor of Systematic Theology. In my second examination he asked me, just to fill in the time, "What do you think is the most important task of systematic theology for today?" I feared to answer, but I answered quickly that you should tell us young people, "What is the Church?" He did not answer me immediately, but after the examinations were over and we had our walk together he said, "Herr Niemoeller, I do not understand your concern for the Church. You are not a Roman Catholic. What does the Church matter to you?" I maintain that systematic theology has not done much to answer the question of this candidate for the ministry, but we have learned our lesson from another teacher and I should like you to see it. I think the three words from Holy Scripture which we have read may be a good guide in explaining what this lesson for us has been.

You all know what has happened under the name of the Church. Suddenly "church" became a very relevant word and an important thing in the life of a nation which had for one hundred years stood aside from the Church. The Church was separated from the State, not because of religious liberty but because the State wished to get rid of the Church and Christian life. So, therefore, I fear that the

systematic theologian did not understand the question of a non-Roman Catholic when he asked about the Church.

Adolph Hitler did not intend to persecute Christians. On the contrary, he imagined that Christian people who through the centuries had been supporting and holding the Church together would do so under his own regime, too. And suddenly there arose the question, What will the Church do? Because it became evident that what Adolf Hitler was about was the foundation of a new religion. Would the Christian Church be able to take it over? Adolf Hitler thought so, and most of the church leadership in Germany thought so, too. They had lived with one Saviour for 1900 years. What did it greatly matter to have two saviours henceforth? And really National Socialism made that proposal in 1933. The churches were to go ahead preaching Jesus Christ as the Saviour, saving souls and preparing them for heaven, and, at the same time, stating that for this life there is another saviour who knows his business, Adolf Hitler, the saviour for this life. They reasoned out a compromise in this way. Since the Christian Church was supported by the State more than in former times, the time had come to preach Jesus Christ as the Saviour for the life to come and Adolf Hitler for the life present. That was the program, and really this compromise began to become real. Most of the Christian organizations yielded to Adolf Hitler. Everybody who contended that Adolf Hitler is and ought to be the master of this world and this life could go on with the Christian religion and faith and even preach as before.

Under those circumstances the question became urgent. What is the Church? Is that the Church, the Christian Church, an institution with so many pastors who go into the pulpit and state that for this life it is the foremost task of the Christian Church to make out of its followers good National Socialists? Is that the Church? Since the theologian had not answered the question about the Church, Christian people had to answer this according to their conscience and knowledge. That happened in 1933 and 1934, and Church persecution resulted.

Adolf Hitler coordinated churches as institutions and the question was, Is the Church done for? Is there no other Church? This German Christian Church, in which the word German came before the word Christian, at last took over the whole of the Church. And so it happened that we pastors at that time had to ask ourselves, "What shall I cry?" What are we going to preach? What the State, what Adolf Hitler, what the Church as an institution preaches, that there are two saviours, one for this life and one for the next? "What shall I cry? All flesh is grass and all the goodliness thereof is as the flower of the field." No, there would be no preaching of Adolf Hitler as saviour, not even as the saviour for this life, "But we preach Christ crucified." And so after the other appeals of the Church as a new organization, an instrument of Hitler, were destroyed, a new Church arose, not an institution, not an organization, just a voice preaching that all people are like grass and like the flower of the field, and that only one thing stands forever, the word of God, the word that became flesh in Jesus Christ. "We preach Christ crucified," to whom is given all the power not only in heaven but also in earth, for he is not only in heaven but here on earth and in our midst, even under the eyes and within the ears of government under the reign of Adolf Hitler.

This Church had nothing to do with an organization, no bishops, no pastors, not even a Synod, but that Church was there where Jesus Christ was and where he again became the Lord. "Where two or three are gathered together in my name,

there am I in the midst of them." The confessing Church was this part of Christianity which in those years declared that not Adolf Hitler was the saviour, but that there was only one Saviour for this life and the next. That Jesus Christ was not only the private Saviour of the single soul, but that he will be and must be proclaimed as the one man to whom the power is given and to whom the Kingdom belongs.

Adolf Hitler meant in earnest to be the master of the world, to be the superman, to be like God and to know best what is good and bad and he had begun to preach his own gospel and propaganda. The voice of the Church had to preach the word of God, and Christ as the source of knowledge of what was good and bad, according to the ideas of God and not according to the ideas of the superman in those times. It was a joy, not to say a pleasure, to preach, because once seeing the situation you knew that you had to preach Christ and propagate the word of God, Christ crucified and made by God the Saviour of the world. I say it was a high time of preaching in Europe because there was somebody opposing Jesus Christ and the word of God, and opposition gives you the cue word.

I remember the day of the Blood Purge in 1934. At the beginning the word was that seventy people were murdered, but the toll was more than two thousand. Two thousand people murdered without sentence or trial! That thing occurred on a Saturday afternoon. All offices were closed, communications were bad. Adolf Hitler always took care to have 32 to 35 hours at his disposal in order to get things running again before anyone else or anything else could interfere.

I had my own custom about the preparation of sermons, and had the example of my father who was also a clergyman. He was accustomed to prepare his sermons from Monday to Sunday and so was I. That brings to mind a story of Dr. Klaus Harms, the father of the revival in Northern Germany, a man who preached until his old age and who visited the conferences of his fellow ministers. It was on such an occasion that a young member of the group of ministers made the statement, "I personally never prepare my sermons, because I am totally sure of my Lord and Saviour and of the Holy Spirit and I know that the words will be given to me according to the promise." Dr. Harms replied, "I am seventy-five years old and I have preached for fifty years, but I must confess that all the time I stood in the pulpit not on one single occasion has the Holy Spirit spoken to me one single word, that is, and I must correct myself, except once. But he spoke to me only as I left the pulpit, and what he said was, 'Klaus, you have been lazy.' " I never forgot that story.

Adolf Hitler made it difficult to prepare a sermon from Monday to Sunday because on Saturday afternoon the decisive things happened and the next morning who could remain silent concerning them? I had to change my attitude toward preaching. Instead of thirty hours of preparation and six hours of prayer, it became thirty hours of prayer and six of preparation, making my sermons from Saturday afternoon until Sunday morning. But I went on in the old way and wrote every word down. On the Saturday of the Blood Purge I could not get my sermon together. I just had to think, how can I give to my congregation the word of God concerning what has happened today which everybody knows about and is concerned about? So the sermon became an unaccustomed act. The pastor went up to the altar steps and instead of reading the Confession of Sins, read the Ten Commandments, pausing twenty seconds before he read, "Thou shalt not kill." And pausing twenty seconds thereafter before going on with the remainder of the commandments.

"What shall I cry?" The whole congregation knew what was meant. The question was whether I could make up my mind to preach what I had to preach, what had to be said and must be said. A Confessing Church! That was a congregation listening to a confessing pastor. What did the pastor confess? Just that Jesus Christ was the Lord of this world and the next.

It was not a Church as an institution, not a Church as a church of a government, but a living voice coming to life where two or three were gathered together in his name. At the Synod of Barmen the Magna Charta of the Confessing Church was written. The first sentence of it read: "Jesus Christ, as he is testified to in the Old and New Testaments, is the only word of God to which we have to listen, in which in life and in death we have to trust and obey." We preach him crucified. When we begin to look at this Church and when we look to see who our representatives are, there are no bishops, no officials, just two or three assembled in the name of Jesus Christ. They were not courageous, but fearful Christian people who were anxious to find each other and to find the presence of our Lord. Those who gathered were myself—a Lutheran pastor, a Reformed pastor, that is, a Calvinist, and a United Christian pastor, one who represented neither Lutheran nor Reformed Christianity. This Declaration was attacked from all possible directions, from the Confessional Churches, from the Lutheran Churches, from all theological angles. The question was, "Were we free to speak for all?" This was the problem, "What is the Church?" Is the Church there where there is no unviolated creed or is it, according to the promise of Christ, where two or three are gathered together?

We had not intended to build a new union, but, being afraid, we had clung together and had experienced that Jesus Christ laid his blessing upon us and made good his promise to work in our midst. And really if today Christian people all over the world ask where has the Church spoken in the times of Adolf Hitler in Germany, it was just in Barmen and in no other place that the word of God became audible.

Jesus Christ did not deign to make use of any organized Church, but just took what was despicable in the eyes of the world, a few people brought together by a common afraidness and with the hope that Jesus Christ might make true his promise. So this Barmen Synod became, without our knowing it, the beginning of the Ecumenical Movement in the Protestant Churches in Germany.

I was separated from my Lutheran brethren. Many had gone over to Adolf Hitler and bonds of union and communion were broken once and for all. As for us, Jesus Christ had made us brethren and had not asked what the doctrine or communion was, and this new church was the solution of intercommunion and not a new doctrine.

What is a Church? Where two or three are assembled in Jesus Christ's name and he is in the midst of them.

When I returned from prison suddenly the joy of preaching was ended by the anxious question, "What shall I cry?" When I came back from eight years of confinement into liberty, to my home and to my church there was this question: "What shall I cry? What shall I preach?" I did not know the answer. Coming back to Germany in June 1945 I did not know what to preach. There was no answer. I listened to the sermons in the churches, and leaving the church I asked myself, What shall I cry? Is that the Gospel, the word of God, which declared that the bad National Socialists should be punished? Is that the word of God? Why that has nothing to do with the word of God. The National Socialists were not helped by the

sermons and the people in the churches became even worse as a result of them. Oh, it was all according to Scripture, but you can preach the Devil with the words of Scripture. I went on visiting churches and then it happened that in August 1945 there came a change. People began to see that after being liberated and freed from Adolf Hitler there were not such very good things going on at home. It was no longer a story of the bad National Socialists, and they had not yet begun to speak of the bad Americans. They were preaching: "Comfort ye, comfort ye my people. We have a gracious God in heaven, etc." And I wondered if it was worthwhile to send people away with such cheap comfort. Everybody knew that the coming winter would be difficult. As one man said, "I am not worrying about the coming winter, I am concerned about the winter after that."

"What shall I cry?" I did not preach at all for some time. And now I must tell a story.

At last I left my home and went to a meeting of the Board of the Evangelical Churches in Germany which was being held at Stuttgart. Because communications by train were poor I went off by car. I stopped in a small nearby village to see Pastor Diehm who had gone off to visit his parishioners. I was greeted by the words, "Oh, you preach tonight in Stuttgart. It was in the paper." It was a complete surprise to me, and so I asked to see the paper. But one paper serves fifteen families and as one finishes reading it it is passed on to another home. The paper had already been passed on and a boy was sent to bring it, but it had already been sent on further. I decided that I must then go on to Stuttgart immediately to learn what was the matter. I arrived at 6:15 and went to the offices and found only one secretary on duty. She directed me to my lodgings—there was no hotel accommodation. On the way to our lodgings I said to my wife, "Please give me a text." We arrived at the lodgings at 6:30. It was necessary that I be in the church at 7:30. By this time Mrs. Niemoeller had selected the text and this was the answer to my question: Jeremiah 14:17-22: "Therefore thou shalt say this word unto them . . . we looked for peace, and there is no good; and for the time of healing, and behold trouble... we acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee. . . ."

That was all I had when we left our lodgings and when we arrived at the church I was met by a young pastor. He told me that of the three addresses to be delivered mine would be the only one broadcast. My comment to him was that if I got through the sermon I would get through the broadcast. Several representatives of the Ecumenical Church were there: Dr. Cavert, the Bishop of Chichester, representatives from Basel, Leyden and Paris, etc. These men were members of the World Council of Churches and had come to renew the bonds between Christianity all over the world. It was on this occasion that I preached my second unprepared sermon and for the second time in my life I had to preach on guilt and forgiveness. That was the answer and ever since I have preached the same topic in more than one hundred and eighty places in Germany.

On the next morning we had to face a visit of six brethren from abroad. What to tell them! How to speak to them! Could we claim we had done our utmost to avoid what had happened in Central Europe? We have prayed, we have resisted. Should we plead not guilty to our brethren from abroad who represented the Christianity of the world, drawing a line which would separate us from our nation, saying that the bad National Socialists were responsible? And that was the day when the Stuttgart Declaration was born and whose very

crucial sentence was this: "We are united with our German nation not only in the great unity of suffering but, at the same time, in the solitary war guilt for we accuse ourselves that we did not confess more courageously, not believe more firmly, not pray more unceasingly and not love more ardently."

What shall I cry? The Evangelical Church in Germany through the mouth of her leaders confessed her own guilt and in confessing her own guilt we stretched our hands to the hands of Christian people and said, "Here we are. This is our position. If you would like to have us this way, all right, but you cannot have us separated from the guilt of our nation." And then it happened that Professor Kramer from Leyden stated, "Just by what you say we see and acknowledge we are brethren in Jesus Christ. I have been asked by God Almighty where my share in the guilt is." So this Confessing Church in Germany rebuilds the bridge between the churches of the world and Germany. Jesus Christ crucified, the Saviour only of those who confess their sins and express their need to have him as their Saviour.

Not only in the circles of the German nation but in the circles of the Christian Church in Germany this Declaration met with extreme antagonism. It was said that the churches had stayed neutral. They had not fought Adolf Hitler. But they replied, "We have done what had to be done and we have preached the Gospel. We are not guilty. Who gives to the Church any right to speak of German guilt?"

What shall I cry? Is that the Church who speaks that way? Do those people speak in the name of the Church, the Church which knows no creed, which is a loose federation? And now the fat is in the fire. Is the Evangelical Church in Germany a Church at all? If you think the Church is an institution, an organization built upon a responsible creed, then it is no Church. But if you think it is where two or three are gathered together, then you have a church. Only once before had the cry been heard in Central Europe, but here it is given again by a few people and once more we see that our old conception of what the Church means has been turned upside down.

One of the results of the Stuttgart meeting was that the Evangelical Church in Germany became a member of the World Council of Churches, and we said our prayers and attended the first meeting of this Provisional Committee in Geneva. What had happened in Barmen and Stuttgart happened in Geneva. A sub-committee was formed which had the task of drawing up a message. There were eight people of different creeds and different nations on the sub-committee and the question arose: Are we entitled, being of different creeds, are we entitled to speak in the name of the Christian Church? We have no common creed. And then I told of what had happened in the Confessing Church in Germany. We had taken our stand without recognition of earthly authority. And thus it happened in Geneva. After fighting and doubting, the draft at last was ready and it was unanimously accepted. The wonderful word which has come over and been heard here is this Declaration of Geneva formulated in 1946. What shall I cry? What has the Church of Christ to preach today? This Declaration was based on the Word of the everlasting Lord who has the way of death and of life, and you see once more a federation of Christian people afraid, but induced by our Lord Jesus Christ to be, in this emergency, the voice of his Church.

What shall I cry? What I wish to explain to you, my dear brethren in the Lord, is that according to all our experiences we cannot get along with our old conception of the Church being an institution represented by synods or by a con-

stitution or by a community based upon a common credential or confessional scripture as with us Lutherans. The Augustana Confession does state and establish the Church, but we have had the deniers of Christ and the confessors of Christ standing on the same Confession. What is important is the faith and presence of Jesus Christ, and we come to see that creeds and organizations are nothing. Christ never paid attention to our organizational and confessional differences. I have asked myself what is the meaning of my Lutheran confessional, if I can no longer agree that it states and establishes the Lutheran Church? My Lutheran confession, so long as I know no better, binds me and my fellow ministers, but it does not bind Jesus Christ and that is the mistake we have made through centuries and have thought that our confessional scriptures could build a fence across which Jesus Christ could not pass. But he has made it possible and real that people of the most different nations and most different Christian creeds have been combined really and actually as his Church. This means that our traditional conception of what is the Church has to be revised and altered. The Church must be understood in a dynamic way. The Church is not what is and exists, but a thing that happens when two or three are gathered together and the promise becomes true.

We have come to see now that the organization and the confessional of the Church may be a help and an instrument, that it may give an opportunity so that he can do what he has promised. That is all that an establishment or a Church can do. Jesus Christ is greater and his power is greater than our creeds and from there it becomes evident what the Church's task is for today. It is not by chance that this experience has come to us now.

I think that Jesus Christ needs his Church to exert his power on earth. He is in need of his Church and of a united Church. That does not mean a united organization, but a united spirit; and he has given us an example of that. The question is whether we shall go on in this way or go back to the fleshpots of Egypt and go back to the old tradition.

THE EDWARD GRAHAM ARDIS FUND

Edward G. Ardis, Class of 1921, has sent a check of one thousand dollars to the Seminary in memory of his father, Edward Graham Ardis. It was stipulated that the gift should be used to purchase sound equipment for the classes in Public Speaking and Homiletics. The Seminary has already secured, with a portion of the fund, a Presto Model "K" Recorder, and this is being used daily to record sermons and addresses. It will be in use at the Princeton Institute of Theology in July. It is contemplated also that the machine will be a valuable aid in the teaching of Hebrew and Greek. In the Fall a second machine will be purchased which will make possible the recording of addresses of any length.

The Seminary is deeply grateful to Mr. and Mrs. Ardis for this generous gift which will pay rich dividends to the Church at large.

THE PATH OUT OF THIS WILDERNESS

A CHARTER FOR THE CHRISTIAN SCHOLAR

EMILE CAILLIET

CHRISTIAN scholarship has to face the fact that our Western culture has adapted itself to Greek ways of thinking. Only too much so, for the verb 'to adapt' is often too close for comfort to the verb 'to adopt.' All human beings dispute the same ground with the same make-up. Together they confront the same reality—nay, the same Bible, the same Christ. Yet they view this same reality from different angles. Those who hold an essentially Greek outlook have challenged those who hold a Hebrew-Christian outlook, to such a degree that Christian scholars themselves would seem to have in some instances become apologetic with regard to their faith, even to have had recourse to appeasement. Many a man of good-will has abandoned the clear-cut Bible categories to seek refuge in vague forms of mysticism. The less we affirm, the less we offend, of course. But then, to blur an issue is never a good way of disposing of that same issue. While always anxious to safeguard the genuine Christian experience of direct communion with the living God of the Bible, we should constantly beware of contemporary forms of panpsychism, which are basically heathen in character.

The Christian scholar must find a path out of this wilderness. A charter must be formulated which will allow him to remain in perfect good faith both a Christian and a scholar.

'The gods that have not made the heavens and the earth.'

We do not mean to suggest that the Greeks were not religious. Such a statement would amount to illiteracy. Why, the whole Greek countryside, its groves and streams, its hills and the blue Mediterranean sky over them, were teeming with spirits suggested by local myths and wonderful stories. The rustic life thrived on nature spirits, as the metropolitan life did with its gods and goddesses. Even the great gods of mythology, such as Apollo, changed in nature and priesthood according to whether they were worshipped in Delos or in Delphi. The Homeric epics were born in such a world. So were the dramas of Sophocles and even the dialogues of Plato. In due time, Orphism came to be expressed in terms of Phythagorean philosophy.

To the Greeks, the world was 'full of gods'; but these were parts of nature. Nature itself was divine. According to Plato's *Timaeus* the celestial bodies were 'visible' gods, and even for the matter-of-fact biologist, Aristotle, the gods were to be found in the most insignificant living being. That is why it seemed a pity to the scholastics to refrain from making use of such views, and conveying the notion of God's omnipresence in His creation.

But then, the Greek universe was not a *created* universe, while the idea of creation is one of the main features of the Biblical outlook. In the Bible little scope is given to mere mysticism, but instead there is a magnificent Hebrew imagery suggesting the *reality* of God, differing considerably from sheer philosophical monotheism. And just as there is in the entire Bible no instance of a process of logic to prove the being of God, so is there no effort at a scientific demonstration of the newness of

the world. As Thomas Aquinas has shown in his *Summa Theologica*, the fact that "the world did not always exist we hold by faith alone: it cannot be proved demonstratively . . . neither can the newness of the world be demonstrated from the efficient cause, which acts by will. For the will of God cannot be investigated by reason. . . ."[1] There can be no useful debate on this question, therefore, from the point of view of modern philosophy which proceeds from doubt. The latter would not lead anyone anywhere.

Let us rather learn from *The Letter to the Hebrews*: "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear." (II:3) Neither can modern science disagree, since it has nothing to say on the subject. What the Hebrew-Christian revelation does in fact, is to project a new light upon a realm of thought in which the contemporary physicist finds himself entirely in the dark. Again, this revealed description of existence will be for the Christian student something which adequately expresses his adoring sense of a sovereign God and his own dependence upon Him.

As the well-read and tolerant man he should be, the Christian student will appreciate the faith of the ancient Greeks, its sincerity, its grandeur, and the poetic charm of its naturism. He will appreciate the fact that while our modern drama deserted the cathedral for the market place, and eventually for a pagan structure, Aeschylus took tragedy from the market place and brought it to the shrine of Dionysus on the slope of the Acropolis below the Parthenon. He will not be sparing in his praise of the Fundamentalist Sophocles, one of the most religious men of Athens, who, although upset by the unbelief of his contemporaries in oracles, yet was willing to learn from these same contemporaries. The Christian student will also appreciate the fact that while formalism has too often parched the sensitiveness of Christian disciples rather indifferent to the ways in which God clothes the grass of the fields, scholars such as Thaddaeus Zielinski in his *Religion of Ancient Greece* still exult with contagious enthusiasm in a life infused with spirit and divinity, in the fragrant grove, in the ripening grace of the garden. At this point, our student will even excuse the Greek scholar if he forgets himself to the point of calling 'poison' a religion which tears away from nature our feelings of gratitude.

The Christian student will acknowledge with genuine admiration the truly religious inspiration of Hellenistic metaphysics. In saying this we are not merely referring to the one who has deserved to be called the 'divine' Plato, especially for such works as the half mythological *Timaeus* where his 'Absolute God' took the form of a demiurge endowed with providential concern and will. We also mean Aristotle himself, thinking especially of the Twelfth Book of his *Metaphysics*, the most restrained, yet the most moving hymn ever dedicated by the Greek mind to the One who moves all things through love. The Seventh Book of Aristotle's *Eudemian Ethics* is less known perhaps in this connection; yet, what a tribute it pays (vii, xiv) to the divine in us!

When the Christian student attains with Aristotle unto the concept of *theoria*, as unto the pure contemplation of a contemplative God, he knows that sharing in this contemplation would make him happy as "none of the other animals is happy, since they in no way share in this contemplation."[2] Yet he knows also that such an

[1] *Summa Theologica*, I.Q. 46. Art. 2, *Basic Writings of Saint Thomas Aquinas*, ed. by Anton C. Pegis, New York: Random House, 2 v., 1945, v. *I*, 453.

[2] *Ethica Nicomachea*, trans. by W. D. Ross, New York: Oxford Univ. Press, 1925, X, 8, 1178b.

attitude is necessarily esthetic, and does not bring him so far as to be on speaking terms with any divine Reality. The charm does not make communication possible. Indeed any thought of relationship would be as disturbing at this juncture, as would a clumsy movement on the part of a photographer aiming at a fixed star many thousands of light-years away.

When finally the Christian student sees a materialist like Epicurus paying tribute to the gods, he comes to realize that such speculations as those of Greek philosophy on the 'nature of the gods' cannot be reconciled with the Hebrew-Christian revealed truth, unless a high price be paid for such a feat. While the Bible speaks of God's creation, the Greek divinities had simply nothing to do with the mechanical processes of nature. Indeed Greek philosophy, once freed from mythology and from obsolete cosmological connotations, spoke of transformism.

In his *Physics* Aristotle set out to prove that the world is eternal. This in a way was an improvement over the other philosophers, some of whom were satisfied with statements as to the eternity of matter. The plain fact is, any compromise with matter appeared to all of them as incompatible with the metaphysical perfection of God. On the other hand the Jews could not compromise on the notion of creation *ex nihilo*, which excluded the Greek idea of the eternity of matter.

To the Greeks, then, everything came about by transformation, the transformation of something into something else. In this manner the Aristotelian soul became the realization of potentialities in which the universe manifested its existence. Hence, the mood of panpsychism, which, in our day, has reappeared in Bergson's *élan vital* and in Whitehead's notion of Process and Reality. And thus we find Whitehead's first article of faith formulated as follows: "We know nothing beyond this temporal world and the formative elements which jointly constitute its character. The temporal world and its formative elements constitute for us the all-inclusive universe."[3]

This quotation is taken from the Lowell Lectures, 1926, entitled, interestingly enough, *Religion in the Making*. Now, religion is seen by Whitehead to be "in the making" because, attempting to evolve "notions which strike more deeply into the root of reality," progress in truth is at the same time progress in "truth of science and truth of religion."[4] Again, such progress reaches its final principle in the conviction that "*there is a wisdom in the nature of things, from which flow our direction of practice*, and our possibility of the theoretical analysis of fact."[5] A naturalistic creed of this sort sounds rather weird in our atomic age! It may be that natural science is called upon to provide us with a new organized system of thought destined in many respects to play the part of theology, yet Christian theology from the Apostle Paul to Reinhold Niebuhr tallies far better than the naturism of Whitehead with available data on our human situation.

We admit that a religion may be said to be "in the making" when the best god it can evolve is one "who is the ground antecedent to transition," who "must include all possibilities of physical value conceptually, thereby holding the ideal forms apart in equal, conceptual realization of knowledge."[6] Another great scientist was closer to the truth when, during a night of humble meditation and prayer over his

[3] Alfred North Whitehead, *Religion in the Making*, Lowell Lectures, 1926, New York: The Macmillan Co., 1926, p. 90.

[4] *Ibid.*, p. 131.

[5] *Ibid.*, p. 143. Italics ours. Compare with editorial "Is God Process or Person?", *The Christian Century*, LXIV, 5, January 29, 1947, 134-137.

[6] *Ibid.*, p. 153.

open Bible he received the final assurance that the true God, the Living God is the "God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars."[7] The vital affirmation undergirding the entire Bible is that of the *reality* of this Living God. Consequently, we know the basic truth that matters, and our thinking should proceed from that known principle. This being the case, the old Aramaic verse of Jeremiah must also be vindicated, which reads: "The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens." (10:11). Let the Christian, therefore, steer clear of the tragedy that befell Hamlet, the tragedy of unreality.

What may be said to be "in the making" is the individual and historical interpretation of revealed truth; it is the language spoken by the faith of a particular person and of a particular time. We further agree that the process according to which revealed truth is received and finally assimilated by the individual is an extremely complex one. Emil Brunner speaks in this connection of 'truth as an encounter' (Wahrheit als Begegnung).[8] Yet the whole point at issue is that God has not left us in the dark. *He has spoken.*

Should our religious life be left without the body of truth revealed or proclaimed in our Hebrew-Christian tradition, we should understand what Bunyan meant when he saw the discouraging clouds of confusion hang over the Valley of the Shadow of Death. Anyone who has attended a student forum on religion knows how soon the point may be reached when nothing is taken for granted any longer. Should we try to live without the Word that God has spoken, we may even be left with little more than a confusing psychic experience reflected in our soul, of the dynamism of nature. Nay, we may even become susceptible to the most extravagant interpretations of such an experience.

I for one cannot echo Dr. McGiffert's exultation as he hails the fact that divine immanence proved to be the characteristic doctrine of the nineteenth century, although it did make faith "infinitely easier than it was under the old regime,"[9] as Dr. Fosdick put it. Panpsychism of that variety leads inevitably to certain 'unformulated experiences,' such as the one undergone by a College Junior and suggested by Professor Gordon W. Allport of the Harvard Psychology Department. It follows, quoted in the student's own words: "I remember once a few years ago I had gone for a walk alone and came to the top of a hill. It was a beautiful day, and I stretched out my arms, and had a most indescribable feeling of fullness and completeness. I remember I said out loud something that sounds foolish now. I said, 'I know all, I see all, I am all.'" To which the professor answered approvingly, "That was a typical mystical experience."[10] And so it truly was. And so were the ravings of the Sibyl above her pit at Cumae, whose trance was so powerfully suggested by Virgil. So also were the 'intuitions' of Hitler in the midst of Wagnerian paraphernalia and pagan myth. Buchenwald was the direct outcome of such 'primitive' mysticism. Any such mysticism is to be feared

[7] *Oeuvres de Blaise Pascal,* Brunschvig ed., Paris: Hachette, 14v., v. *12,* 4.

[8] Title of a short volume translated by Amandus W. Loos under the title *The Divine-Human Encounter,* Philadelphia: The Westminster Press, 1943.

[9] Harry E. Fosdick, *The Modern Use of the Bible,* New York: Macmillan, 1924, p. 267.

[10] Gordon W. Allport, *The Roots of Religion,* published by the National Council of the Protestant Episcopal Church, New York, pp. 15, 16. In all justice to Professor Allport quoted above, it should be added that his acknowledgment of the said experience was but a way of drawing the student within the area of revealed Christianity.

in an age wherein totalitarianism lurks as an ever-present danger. Totalitarianism is a primitive feature, as you know. Already contemporary authors are suggesting models of myths, which, mind you, our military authorities may find any day painted in red on the walls of the caves they are mapping out all over the land. Just in case. . . .

And thus it comes about that our speculations on Christian scholarship, far from being held aloof as mere fancies of the mind, may turn out to be strangely relevant in the present world of men and affairs.

Is there a Meaning to History?

From the Stoic's viewpoint, a wise man was not concerned with time. How could he be, in view of the Greek conception of God? In the context of Aristotle's *Meteors* (I, ii, 2, 339), the tumult of meaningless cycles of history glittered endlessly. Man knew that his fate was bound in everyday circumstances in accordance with astrological processes. At the lower level of popular mythology it may become possible, according to Jocasta's words in *Œdipus King*, to "cheat Apollo of his will."[11] The very gods 'that did not make the heavens or the earth' were competing with man. As Herodotus saw it, they were wont to dock everything that stood out. On every side therefore, was excess danger, coming as it did either from gods that were jealous of man's success, or from man himself if he were tempted to go astray. In the long run the good life must needs be formulated in terms of the humanistic doctrine of the mean, and sophistication alone save man from fabulous forms of doom. As we know, sophistication in many subtle, insidious ways would sap off all its unique character the old Athenian tradition, when men were paid to argue for victory rather than for truth. As a satire of this very disease, Aristophanes wrote that revealing comedy, *The Clouds*.

Now, contrast for a moment, such concepts with the Hebrew Christian notion of history. Even the individual's life history is included in the framework of a created universe distinct from its Creator, yet utterly dependent on Him. For that Creator is still at work at the roaring loom of events; nay, using history as a means of Self-disclosure, He is ever at work. History, thus unfolded, is a tale either of obedience or of would-be rebellion on the part of men and nations. In *De Civitate Dei* Augustine would give full scope to the implications of this purposeful Hebrew-Christian concept of time. Indeed it is to this concept that we owe the best of our secular philosophy of history, secularized though it was by Voltaire in his *Essai sur les Moeurs* and by Condorcet in his *Esquisse d'un Tableau historique des Progrès de l'esprit humain*.

As the Creator breaks in upon eternity in a meaningful intervention, that is, as time begins, it becomes possible for the individual creature to refer his own life to his Creator. Thus in the Tenth Book of the *Confessions* we find this prayer: "O Thou my true life, my God, I will pass even beyond this power of mine which is called memory[12]—I will pass beyond it, that I may proceed to Thee." Incidentally, Augustine's magnificent analysis of the process of conscience and memory[13] turns out to have blazed the trail for those of Freud and Bergson; indeed, we may truly consider Augustine to be the founder of modern psychology. So true is it that knowledge concerning human nature as

[11] Sophocles, *Oedipus King of Thebes*, v.v. 721, 722, trans. by Gilbert Murray, Oxford University Press, 1911, p. 42.

[12] *The Confessions of St. Augustine*, trans. by J. G. Pilkington, New York: Liveright, 1943, Book 10, 17:26, n. 238.

[13] Cf. especially Book 10, ch. 8-19.

seen through the Bible tallies with the facts as we, at our best, know them.

We have now left far behind those Greek divinities, be they the gods of popular religion or the atomistic material gods of learned philosophy, which in any event paid not attention to man. What could *they* have in common with my Creator, my Redeemer, the Master of my soul who knows all my comings in and my goings forth?

The fact remains that all attempts at a compromise between Judaism and Hellenism under the general heading of Scholasticism have had dire results in at least two connections. Not only has the historical figure of Jesus been lost in metaphysical and cosmological speculations but the conclusions reached have proven unacceptable to our modern nominalism. Thus experimental science has shown that the so-called 'essences' or 'substances' were in fact the definition not of given realities, but of their names.

The Outlook of the Scientist

When everything has been said and done, when 'the gods that have not made the heavens and the earth' have been dispelled by the nominalism of modern thought, the basic affirmation which we inherit from Greek wisdom is that the simplest of our statements, even in the world of axioms, must remain beyond verification. Mathematicians will be among the first to subscribe to this last assertion. Our very notion of causality, according to *The Philosophy of Physics* of Max Planck "cannot be demonstrated any more than it can be logically refuted: it is neither correct nor incorrect; it is a heuristic principle, it points the way, and . . . it is the most valuable pointer that we possess in order to find a path through the confusion of events, and in order to know in what direction the scientific investigation must proceed so that it shall reach useful results. The law of causality lays hold of the awakening soul of the child and compels it continually to ask why; it accompanies the scientist through the whole course of his life and continually places new problems before him."[14]

Thus is human truth made in the likeness of its axioms and methods. To the scientist, truth is that which everyone has been given a chance to discuss and no one can discuss any longer for the time being. It is a battle which ends temporarily like that of Corneille's hero fighting against the Moors, because there is no warrior left on the battlefield, and there are as yet no reinforcements within sight—until the next 'last war.'

The scientist is anti-doctrinal by nature. Even a biologist like Claude Bernard, who lived during the golden age of positivism, rejected positivism, as he would "avoid every species of system, because systems are not found in nature, but only in the mind of man. Positivism, like the philosophic systems which it rejects in the name of science, has the fault of being a system." And so, to Claude Bernard, experimental medicine, far from being a new system, was, on the contrary, the negation of all systems. Its advent would then "cause all individual views to disappear from the science, to be replaced by impersonal and general theories which, as in other sciences, would be only a regular and logical coordination of facts furnished by science."[15]

It is only natural, then, that neither the mathematician nor the natural scientist will have anything to do with human authority. When he carried on his research on the problem of the vacuum, Pascal thus

[14] Max Planck, *The Philosophy of Physics*, trans. by W. H. Johnston, New York, W. W. Norton Co., 1936, pp. 82, 83.

[15] Claude Bernard, *Introduction à la Médecine expérimentale*, trans. by Henry C. Greene, Ann Arbor: Edwards Bros., 1940, pp. 218, 221.

came to grips with a Jesuit who proceeded upon the authority of Aristotle. May I advise you to read some day the *Fragment of a Preface to the Treatise on the Vacuum,* which is soon to appear in translation in the *Great Shorter Works of Pascal?*[16]

Proper Jurisdiction Restored

In this all-important document, the great Christian scholar lays down as a primary principle, that it is absolutely necessary to restore to experimental science the naturalistic and rationalistic method which properly belongs to it. He therefore pities "the blindness of those who offer only authority as their proof in matters of physics, instead of setting forth proofs based on reasoning or experimentation." We must give heart, he says, "to those timid people who dare not invent anything in physics." Now we know who some of those timid fellows were.

Father Noël was one of them; in fact he stood out as Pascal's unhappy opponent. In a previous letter Pascal had already reminded him of a "universal rule which provides a basis for the manner in which science is treated in the schools and which is employed by people who seek what is genuinely sound and satisfies an exacting mind." We should never pass a decisive judgment either against or in favor of a proposition without affirming or denying one of the following two conditions. Either, of itself the proposition seems so clearly and so distinctly evident to the senses or to reason, as the case may be, that the mind has no grounds for doubting its certainty; this is what we call *principles* or *axioms,* such as, for example, *if equals are added to equals, the sums will be equal.* Or it is deduced by infallible and necessary conclusions from such principles or axioms on whose certainty depends the full certainty of the conclusions which were carefully drawn therefrom. An example of this kind is that *the three angles of a triangle are equal to two right angles.* . . . Everything based on one of these two conditions is certain and authentic, and all that is based on neither of them passes for doubtful and uncertain. "Apart from such scientific rigor," added Pascal, "we can only speak now of *vision,* now of *caprice,* at times of *fancy,* sometimes of *idea,* and at most of *fine thought.*"

That is that. Now let us mark the reservation which follows immediately upon the preceding statements. "And we reserve for the mysteries of faith, which the Holy Spirit himself has revealed, this submission of spirit which directs our belief to mysteries that are hidden from the senses and from reason."

But then, what were some of the novelty-seeking theologians of those days doing with such mysteries? Let us revert to the *Fragment of a Preface to the Treaty on the Vacuum* for our answer. It seems that the very same people—meaning here Jesuits like Father Noël—who would offer only authority as their proof in matters where only reasoning and experimentation are called for, resort solely to reasoning in theology, instead of the authority of the Scriptures and the Church Fathers. To Pascal, then, they seem foolhardy people whose insolence should be confounded.

Thus Pascal drew a sharp dividing line between scientific matter pertaining to rationalism and naturalism on the one hand, and on the other the mysteries of faith which are God's, and pertain to theology.

As we take that position three centuries after Pascal, it must be with the frank admission that a part of what Pascal classified under the heading of theology, has now been claimed by new disciplines. Nevertheless, the basic principle formulated by him is left intact.

[16] To be published in 1947 by The Westminster Press, Philadelphia. The following translations are taken from the manuscript.

The Method Put to the Test

To all intent and purpose, the mathematical sciences are not affected by this most vital of all issues. Neither are the sciences of nature affected, apart from the fact that the data of revelation, according to which this is a created and God-controlled universe, enrich considerably the notion of cosmos which we owe to the Greeks. No conflict thus far, as every element of our problem slips nicely into position.

As we come to the social sciences, especially history, the advantage is decidedly on the side of the Christian scholar. He at least will be protected from the modern secularized views, wherein the notions of Progress and evolution have been so strangely merged. Documenting a work recently published in the series of the American Philosophical Society, I had to canvass the background of this question. Great was my amazement in realizing how artificial the process of merging had been. We will clarify this sufficiently by noting that the evolution element appears once more in this case to have been arbitrarily lifted from the biological realm where it belonged, and applied in turn, in the most hit-and-miss way, to data where it never did or ever will belong. As for the element of Progress, it seems that, as a distant cousin of long-since forgotten Christian ancestors, it became a step-child of Enlightenment and is now totally estranged in the present postwar world.

This is not a side issue. We know, do we not, that writers in our day force the contents of the Bible into such categories of 'evolution-progress' foreign to its central message. Some of the subject matter in the Book of books becomes material for anthropological speculation. As these authors proceed from the crudeness of lowly origins to the refinement of highly idealistic notions of religion, are they not re-writing the Bible in a rather daring manner? For with them sin becomes an evolutionary survival from man's animal origins—which view, by the way, proves to be quite unfair to animals! Contemporary 'primitives' so-called, some of whom turned out to have been degenerate,[17] are most gratuitously made to represent somehow the pattern for our distant ancestors. Yet considering the brain size of the Neanderthal type, for example, and what we know of his life for good measure, it seems that those of our distant ancestors who can be traced back with any certainty, were as intelligent as we are. Their main trouble doubtless was that they lacked labor-saving devices, and therefore could not devise accelerated programs!

To proceed, Bible material is more or less arranged according to the now familiar pattern of 'evolution progress.' The God of the Old Testament is said to have been first 'conceived of' as an awe-inspiring divinity, finally to become in modern man's enlightened understanding, an invisible Friend no longer to be feared. The fact is that fear as well as love enters, even in our day, into the notion of that which is called 'sacred.' While it is true that we have in the Bible a progressive revelation culminating in the incarnation of the Son of God, nevertheless God remains, even and especially in the teaching of Jesus, the awe-inspiring Sovereign to be feared. How would it be, may I ask, if someone properly selecting, classifying and organizing his material, wrote a paradoxical history of the evolution of the 'idea' of God from Abraham, the Friend of God, to the Jonathan Edwards of "Sinners in the Hands of an Angry God"? Far from being facetious in these last remarks,

[17] See for example, Raoul Allier, *Le Non-Civilisé et Nous*, Paris: Payot, 1927, especially Chap. III 'Magie et désintégration morale,' pp. 86-131.

I am only availing myself of a use of irony which is perfectly valid according to Scripture. Pascal has a great page on the subject.

The Method Further Clarified

As we proceed from the social sciences through ethico-religious realities, we feel the need for further clarification of the distinction between what pertains to rationalistism and naturalistism on the one hand, and, on the other, what proves to be an authoritative matter of revelation.

Let us find our example in the case of one of the most respected scholars in our day, Professor A. T. Olmstead, Professor of Oriental History at the University of Chicago. In his recent book, *Jesus in the Light of History*, he seeks reasons for the failure of Jesus to marry, soon admitting his strange quest to be "quite futile." Why then raise such a shocking question, some of you will ask? But this is not the only point at issue. What is interesting is the mental attitude of Professor Olmstead as he faces his problem. Jesus' failure to marry, he writes, "cannot be explained as due to consciousness of a future mission, for this consciousness did not come to Jesus until decades after he had reached the normal age of marriage."[18] Now, how can any historian know when you or I became aware of such or such a notion? How may we know ourselves, even?

This I give as a typical instance of the unreality and irrelevance of what is called objective historiography. We have come far beyond the "peril of modernizing Jesus," as you will well realize without my having to call the thing by name. Let us rather see here a decidedly misplaced use of objectivity. Such objectivity would indeed seem to belong to the realm of geometry, for, as Pascal wrote, the characteristic trait of the geometrician who is only a geometrician, is that he does not see what is in front of him! Need we add that such apparent lack of discretion would seem to disqualify the purely secular historical method in the realm of Christian scholarship? Jesus is neither a curve nor a diagram. There comes a moment when would-be accuracy becomes so inadequate as to miss the point.

Now, secular scholarship may try to amend its methods by using more imagination, and this has been attempted. Only too much. Concluding an agnostic study of 'the problem of Jesus,' Professor Guignebert of the Sorbonne had to denounce the abuse of constantly gratuitous hypotheses —"abus de l'hypothèse en l'air"[19] is his untranslatable French way of putting it. Yet the learned book of Professor Guignebert misses the point also. Like Matthew Arnold, he does not seem to have been on speaking terms with the Divinity.

Kierkegaard would help us throw light on such misunderstandings, as he draws a dividing line which practically coincides with that of Pascal, followed thus far. The great Danish philosopher distinguishes between scientific matter, which naturally becomes an object of acquisition to which the personal life of the teacher is accidental, and ethico-religious matter, Christian realities wherein commitment is the essential thing. Certainly such a distinction should not be made to affirm that Christian scholarship did not count in the consideration of Kierkegaard. His whole life work would rise up as a protest against this. The context reveals that Kierkegaard simply attests to the fact of Christianity as it finally emerges from the consideration of the reverent historian. Surely the time has come when we should set forth and act upon it.

Kierkegaard reveals to us in effect the great divide which all along we have been

[18] A. T. Olmstead, *Jesus in the Light of History*, New York: Scribner's, 1942, p. 56.

[19] Charles Guignebert, *Le Problème de Jésus*, Paris: Flammarion, 1914, p. 157.

trying to detect—one which further separates in the midst of ethico-religious realities modern values from Christian virtues, the coldly analytic mind from the reverent mind, and Greek intellectualism from the Hebrew-Christian way of thinking—the latter proving to be, in the last analysis, *existential.* Kierkegaard's words must be read in the context of his experience. He finally parted ways with Hegel in order to find the truth, which was truth for himself, and to appropriate that discovery. This meant turning away from pure speculation, from the System, and directing his efforts to reality, so as to exist, to stand out—*ex-stare.* Heidegger suggests the same experience as the fact of *Da-sein, In-der-Welt-sein*—which Walter Lowrie translated 'thereness,' 'the fact to be in the world.'

There must be first of all a deliberate renunciation of the purely esthetic enjoyment of life; then, a lone venturing forth far upon the deep, with seventy thousand fathoms of water under us, in the firm assurance that one shall be supported, then, met in the fullness of time, to be given at last sealed orders. As in the case of Isaac, this venture of faith may imply a temporary, awe-inspiring suspension of the 'ethical' until one be found by the Truth.

Now, tell me, once this has happened, how could the Lord's freeman, without great betrayal to himself and to his Master, make Truth the object of a detached, pleasure-seeking occupation?

At his death-bed Kierkegaard said to his old friend, Pastor Boesen, "You must note that I have seen from the very inside of Christianity."[20] So also will the Christian student consider from the inside phenomena which are observed from the outside by purely professional men. This may be one of the reasons why these two classes of men will not get the same viewpoint.

[20] Walter Lowrie, *A Short Life of Kierkegaard,* Princeton University Press, 1942, p. 239.

THE PRINCETON INSTITUTE OF THEOLOGY

July 7-17, 1947

Twelve elective courses are to be offered by the following: Donald Butler, Emile Cailliet, Henry S. Gehman, Harris E. Kirk, Edward H. Roberts, Bela Vasady, Georges A. Barrois, F. W. Dillistone, Hugh T. Kerr, Jr., Paul Lehmann, Bruce M. Metzger, Wm. Childs Robinson. Bible Hour: First Week—Andrew Blackwood, Second Week—Robert E. Speer. Convocation Period: First Week—Wilhelm Pauck, Second Week—Joseph L. Hromadka. Evening meetings by John A. Mackay and sermons by several well-known preachers. Registration fee—$5.00; Room, Board and Tuition—$30.00. For particulars please address:

J. Christy Wilson
Princeton Theological Seminary
Princeton, New Jersey

A LETTER FROM THE PRESIDENT

"Springdale"
Princeton, New Jersey
April 14, 1947

Dear Friends:

A typical Princeton springtime, late but gorgeous, has arrayed the campus with beauty in these last days. As I write, forsythia and magnolia are blooming all around and daffodils greet the eye in shady places. And how many other flowers and flowering shrubs are getting ready for the final glory, for the unique floral show which this Princeton of our loves puts on year by year when Spring gets underway.

Our Stone Lectures are just over. The Lecturer this year was Dr. W. A. Visser 't Hooft, the General Secretary of the Provisional Committee of the World Council of Churches. Dr. Visser 't Hooft, a Dutchman by birth, who has lived in Geneva for the last twenty years, is one of the most distinguished figures in contemporary Protestantism. The series that he gave us on "The Kingship of Christ in Recent European Theology" proved worthy of two famous Stone Lecture series given years ago by countrymen of his, Dr. Abraham Kuyper and Dr. Herman Bavinck. Visser 't Hooft's "The Kingship of Christ" will stand alongside Kuyper's "Calvinism," and Bavinck's "Philosophy of Religion," as an outstanding contribution to theological thought.

It was inspiring and reassuring to discover, though not a surprise to those of us who had known the Lecturer, how Biblical and Christo-centric his theological outlook is. The purity of his English style and the clarity of the Lecturer's thought made a very deep impression on those who heard him. No one could listen to those remarkable addresses and believe, as it is sometimes alleged, that the Ecumenical Movement is promoting a species of Romanized Protestantism. Not the Church, but Jesus Christ, the King, is the ultimate authority.

In the very near future the Board of Trustees will appoint a successor to Dr. Henry Seymour Brown. I have begged the Board to allow me to undertake temporarily the functions of the Vice President and concentrate for a couple of years from coast to coast on the material interests of this Seminary, but they insist that if I did this too many other vital interests would suffer in the Seminary and the Church at large. So we are still awaiting the right man in order that the Forward Movement may get underway again. Few tasks in the Christian Church today would seem to offer larger rewards for one of capacity, vision, and consecrated enthusiasm than that of providing this old institution with what it needs in the material realm to fulfill its God-given and ever-widening mission.

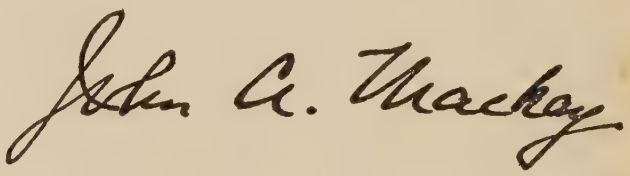
As the Seminary develops and the number of students grows, the longing for a common center for our social life and activity increases also. How much we need a single campus home which would be home for everyone and within whose larger fellowship kindred spirits would have ample opportunity to form groups to promote their special interests! Within the next year or two I trust this student center will be a reality.

Commencement is now but five weeks away. An unusually large number of students will be receiving degrees. The Commencement Speaker will be Dr. Benjamin J. Bush, late of Detroit, who has recently done such magnificent service in Europe as the Presbyterian representative on the Relief Committee of the World Council of Churches. The speaker at the Alumni Banquet will be the Director of the Institute for Advanced Study, Dr. Frank Aydelotte, one of America's most distinguished educators.

After the Board of Trustees has met at Commencement time the names of those chosen by the Alumni to represent them upon the official board of the Seminary will be made public. Their incorporation will mark a new era in Seminary-Alumni relations.

Looking forward to seeing very many of you in the not distant future and with warm personal regards,

Your sincere friend,



PRINCETONIANA

LEFFERTS A. LOETSCHER

COMMENCEMENT

THERE have been no off-season commencements during the present Seminary year, such as were held frequently under wartime conditions. Students who completed their work—whether undergraduates or graduates—at the end of the first or second term will not receive their degrees until the Annual Commencement at the end of the third term.

The one hundred and thirty-fifth Annual Commencement of the Seminary will occur on Tuesday, May 20. The Baccalaureate Service and Sacrament of the Lord's Supper will be held on Sunday, May 18, at 4 P.M., in Miller Chapel. On Monday, the Board of Trustees meet at 10.15 A.M. and at noon there will be various Club and Class Luncheons. President and Mrs. Mackay are giving a reception at Springdale at 4.30 P.M., which will be followed by the Alumni Banquet in the Whiteley Gymnasium at 6.30 P.M. The Commencement on Tuesday at 10.30 A.M. will be in the University Chapel.

FACULTY LECTURERS

Faculty members have been keeping as busy as ever. In addition to full teaching schedules, together with a considerable amount of writing and preaching, a number of Faculty members have been delivering lectures outside of the Seminary.

As is well known, Princeton University throughout the course of the present academic year, 1946-1947, is celebrating the Bicentennial of its founding. To signalize the occasion, one preacher each month at the University Chapel is being designated Bicentennial Preacher. This high honor was conferred on Dr. Mackay for April 20.

Dr. Homrighausen lectured last summer from July 2 to 5 at the Rural Pastors' Institute at State College, Pennsylvania, held under the auspices of the Department of Agriculture of Pennsylvania State University. Of very special interest has been Dr. Homrighausen's recent trip to Geneva, Switzerland, under the auspices of the Department of Reconstruction and Interchurch Aid of the World Council of Churches. Going a little time ahead of the Geneva meeting, he flew to Rome via Ireland and Paris. At Rome he visited the headquarters of the Waldensian Church, conferred with the president of the recently created Federal Council of Churches of Italy, and visited the Waldensian Theological School. Going by train from Rome to Zurich he conferred there with members of the University Faculty, and also visited two Princeton Seminary alumni who are studying at the University of Zurich, Messrs. Theodore A. Gill and Robert K. Staley, Jr. Going from Zurich to Basel, Dr. Homrighausen conferred with Professors Barth and Thurneysen and with other members of the Faculty. At Basel he also saw Mr. Donald H. Gard, winner of last year's Fellowship in Old Testament at Princeton Seminary, and visited the Alumneum, the foreign students' house which is under the supervision of Professor and Mrs. Cullman.

At Geneva, as the representative from North America, Dr. Homrighausen, together with some two dozen others from the Churches of the world, met in the office of the World Council of Churches to consider means of prosecuting the re-

evangelizing and the evangelizing of the postwar world. Commissions dealt with such themes as "The Spiritual Status of the Church," "Christianity and Modern Ideologies," "What Can the World Council Do in the Interests of Evangelism?" Among other results there issued from the conference the decision that the World Council should have a Commission on Evangelism.

From Paris and London, Dr. Homrighausen went to Cambridge, thence to Edinburgh, where he met with some half dozen Princeton Seminary alumni. His plane took off from Prestwick near Glasgow at 8.45 P.M. and the next morning at 10 A.M. he was in New York after a brief stop at Newfoundland. Truly, it is not only "one world," but one very small world.

Dr. Piper, at a Ministers' Retreat held under the auspices of the Presbyterian Church in the United States in Macon, Georgia, delivered a series of lectures on "Christianity and Modern Ideologies," from February 18 to 20. In Fremont, Nebraska, on February 27 and 28, Dr. Piper lectured at the Western Theological Seminary of the United Lutheran Church on the subject "The Christian View of History."

Dr. Kuist lectured on the Bible at Goshen College, Goshen, Indiana, from February 20 to 23.

Dr. Hromadka was a lecturer at Columbia Theological Seminary, Decatur, Georgia, in April, 1947. His lectures were on "The Doctrine of Christ and the Church." Dr. Hromadka was honored with the degree of Doctor of Divinity by Princeton University at a recent Bicentennial Convocation.

Dr. Jurji has been Lecturer in Oriental Languages at Princeton University throughout the current academic year.

Dr. Fritsch delivered the W. H. Griffith Thomas Memorial Lectures at the Dallas Theological Seminary from April 23 to 26 on the general theme "Biblical Typology." Last summer he was on the platform of two summer conferences, delivering five lectures at the United Brethren Ministers' Conference at Camp Penn, Pennsylvania, on the theme "The Prophetic Message of the Bible," from June 22 to 26; and five lectures on the same subject at the Evangelical Churches' Spiritual Conference for Ministers held at Milford, Pennsylvania, August 6 to 8. This last autumn during October and November he delivered six lectures on the Pentateuch at the New Brunswick School of Christian Education held under the Council of Christian Education of the New Brunswick Protestant Churches.

Dr. Barrois delivered three lectures in French last June at Woonsocket, Rhode Island, before the Baptist Churches of French Language in New England. The lectures compared Protestantism and Roman Catholicism.

The Student Body

A number of interesting special projects have been undertaken on the campus this year. Earlier in the year relief was sent to two seminaries on the European Continent. March 17 marked the start of the annual "Brazil Fund." This aids a project for new evangelization work in Brazil which the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the Presbyterian Church of Brazil support jointly. The Seminary has set for itself a higher quota this year than usual, $1,600.

This year the Foreign Board set a new precedent by sending over from the field in West Africa for theological study in America two native African pastors, the Rev. Francois Abomo Akoa and the Rev. Joseph Mbogol Tjega. These visitors have won a warm place in the affections of the Seminary and have brought to many a

new interest in the evangelization of their homeland. Two of the Seminary student clubs, for example, on their own initiative have raised a tidy sum with which they plan to purchase equipment to aid these brethren in their work at home. It is planned to secure such items as a truck for evangelistic itineraries, a portable typewriter, a mimeographing machine for mimeographing Bible commentaries. These are tokens of well deserved esteem. The visitors have spoken very effectively in some of our American churches concerning the great work being done in their native land.

The Rev. Charles C. Bachmann, a candidate for the Th.D. degree, has been appointed Chaplain for Lutheran Students at Princeton University. He is doing good work in that capacity, conducting a service every Sunday attended by about three dozen students.

This coming summer will be the first for some years without a summer school. "Acceleration" has now been dropped, but there will be a course in the Elements of Hebrew, running for twelve weeks, which, by means of concentrated study, will cover a full year's work. The course is limited to about twenty-five, which necessitated refusing some applicants. Dr. Fritsch will teach the group.

Institute of Theology

An unusually interesting program is being planned for the Institute of Theology to be held from July 7 to 17. Dr. Blackwood will conduct the Bible Hour one week, Dr. Speer the other. Dr. Bela Vasady of Hungary and Dr. F. W. Dillistone of London will be among the distinguished guests on the platform of the Institute. Dr. Wilhelm Pauck and Dr. Hromadka, who here makes his farewell Seminary appearance before leaving for Czechoslovakia, will address the Convocation Hour on successive weeks. "The World and the Gospel" will be the title of a series of addresses to be given by Dr. Mackay on the evenings of the first week. There will be sermons by prominent ministers on the evenings of the second week. A large number of interesting courses have been planned. Early matriculation is advisable, for in recent years the Institute has had to refuse large numbers of late applicants.

Theology Today

"Theology in Travail" is the general theme of the April issue which ushers *Theology Today* into its fourth year. After opening editorials by Dr. Mackay and Dr. Kerr, three Faculty members contribute articles—Dr. Kuizenga writing the devotional meditation, Dr. Piper describing "Theology in the Ecumenical Age," and Dr. Hromadka giving "Theological Reflections" growing out of his two visits to Europe. Daniel Jenkins, one of the leaders of neo-orthodoxy in England, writes on "The Temptations of the Reformed Revival," and Hugh Stevenson Tigner on "Reflections of an Erstwhile Liberal." Edouard Burnier, Professor at Lausanne, discusses contemporary Swiss theology. Another article is by Walter E. Houghton, Professor at Wellesley College. Two regular features also appear—Dr. Kerr's "Theological Table-Talk" and Dr. Homrighausen's "The Church in the World." There are the usual reviews of representative current books.

In the immediate future, successive issues of *Theology Today* will deal with some of the problems suggested by the forthcoming first meeting of the World Council of Churches to be held at Amsterdam next August, problems such as The Nature of the Church, Religious Authority, The Meaning of the Ministry, Christian Fellowship, The Church and the Unchurched, The Message of the Church, The Church and the Cultural Order, The Christian Philosophy of Life, Christianity

and Communism, Christianity and World Order.

Theology Today is a valuable aid in keeping abreast of current theological thinking. The subscription rate is two dollars a year, which may be mailed to *Theology Today*, Box 29, Princeton.

Students' Field Work

All seminaries in the Presbyterian Church in the U.S.A. now have departments of Field Work. The idea of these departments is to regulate the students' field work and to co-ordinate it with the class work in such a way that instead of being a distraction from class studies it may lend new interest and understanding to those studies. Since last year, for example, Princeton Seminary has set up certain minimum requirements of Field Work which every student must fulfill in order to graduate. The student must engage in supervised Field Work during four terms, or for two summers, or for one year of internship. The Seminary now has preceptorial classes in which experience gained in Field Work is co-ordinated with regular courses.

Every week-end about three hundred students engage in Field Work activities. During the winter this work is in congregations as arranged by pastors and sessions. Most of the summer Field Work is under the Board of National Missions.

The question of "internship" has recently attracted much attention in the Presbyterian Church. The General Assembly of 1941 received a number of overtures urging the advisability of a year's internship for students between middler and senior years. The next year the Assembly decided that internship should not be made obligatory, but should for five years be tried on an experimental basis by the seminaries in cooperation with the Board of National Missions.

This year the Seminary has four interns. Mr. Alfred E. Behrer, laboring in North Dakota, is serving three churches which would not be able to have services if he were not there. Mr. Henry Jacobs went to a field in Michigan with the intention of working there just for last summer, but found so much to be done that he has stayed on through the present year as an intern. Mr. Charles T. Leber, Jr., is spending his internship in Detroit with its acute industrial and labor problems. He is seeking firsthand information and knowledge of this situation and endeavoring to contribute to it Christian counsel and the Christian message. Mr. Tetsuo Saito is spending his year of internship conducting Sunday School and church services and doing pastoral service among some seven hundred Japanese Americans who are growing foodstuffs for refrigeration for the Seabrook Farms at Bridgeton, New Jersey. This coming year several more—including at least one of the women students—are planning to go out on similar service projects.

For many years Gospel Teams of students have been going out from the Seminary. This year more applied than could be accepted for the work. The work was started some years ago by the students themselves, and still operates under the leadership of a student committee. As the activity extended it came, two years ago, under the supervision of the Department of Field Work. Every Sunday several teams go out, and their work has proved quite effective. Last year more than 350 young people professed faith in Christ as a result of these labors, and 143 decided to enter full-time Christian service.

Seminary Choirs

The Seminary Choirs have had a busy year. In addition to singing at daily chapel and maintaining their strenuous schedule of representing the Seminary by visiting three different churches every Sunday, the

Choirs have provided a number of special programs during the course of the year. As Christmas music they rendered Handel's "Messiah" and a variety of carols and on February 18 gave their Fifteenth Annual Hymn Festival.

As this goes to press Brahm's "Requiem" is being planned for April 1 with a mixed choir of some seventy-five voices, twenty-five women and fifty men. The Spring Musicale is scheduled for May 6, with participation by four Seminary choirs —the Mixed Chorus, the Ladies Choir, the Male Chorus, and the Children's Choir. These musical evenings are welcome events on the campus, and they are always well attended. Visitors are cordially invited. Dr. David Hugh Jones is the able director of all these choirs.

At the present moment the choir is completing its plans for a tour to Mexico this coming summer. A similar trip to Cuba via the southern seaboard states was so successful last summer that the longer itinerary is being undertaken this year. Engagements are rapidly being filled for the entire route going and returning. The choir leaves Princeton on May 20, going west through Harrisburg, Pittsburgh, and Toledo to Grand Rapids, where it will sing before the General Assembly. From there the route leads through St. Louis, Kansas City, and Denver to San Antonio. From June 6 to 17 the choir will be in Mexico, where its itinerary is being arranged by the Presbyterian Foreign Board. Mexico City is the ultimate destination. A different course will be followed on the way home with visits at Houston, New Orleans, Chattanooga, Lexington, and Cincinnati. The group plans to arrive back in Princeton on June 30. Several young people, through the influence of the choir and its members last summer, were led to give themselves to full-time Christian service. This work of the choir renders real spiritual service, musical delight to many, presents a challenge to Christian service, and informs the churches of the work being done by the Presbyterian seminaries. Looking into the future, plans are being considered for a trip by the choir to Alaska in 1948, going out via the northwestern United States and returning across southern Canada. It is hoped that these projects may render genuine service and prove highly successful.

Alumni Council

The Princeton Seminary Alumni Council held its annual meeting at Springdale on March 3, where its members were luncheon guests of Dr. and Mrs. Mackay. The Council is composed of the president, vice-president, treasurer, and secretary of the Alumni Association, ex officio, and of six other members, elected by the Association in three classes. In addition, Dr. Mackay, Dr. Roberts, and the Rev. Paul Martin are ex officio members. Dr. Arthur N. Butz, of Maplewood, is chairman.

The Council at its meeting drew up a slate of nominees for officers of the Alumni Association, made plans for the approaching commencement, and appointed a committee to receive nominees for alumni trustees to be elected in the coming year.

Newberry Fellowship

The Seminary student body was honored when Mr. John Paul MacLachlan, who will receive his diploma in May, was awarded the Newberry Fellowship, administered by the Board of Christian Education. Mr. Robert C. Fisher, another Princeton Seminary senior, was honored with being chosen alternate.

The Seminary Plant

During recent months the heating equipment of the Seminary has been completely modernized by the installation of automatic stokers. More than a year ago

arrangements were made for the installation of this equipment last summer, but due to postwar conditions the work was not completed on schedule and had to be done after winter had set in. One of the three boilers staggered along bravely alone for a time until, overloaded by a sudden blast of cold weather, it gave up in discouragement. While the elements raged and seminoles shivered, mechanics toiled heroically day and night. It's an ill wind (or a cold one) that blows nobody good. Freezing students were released from classes a few days before Christmas vacation and some took the long trek to California who would not otherwise have gone home. With the heating load thus lightened, the boiler survived until reinforced by the two other boilers. Since then the plant has been chugging away serenely. The improvement is a great convenience since at the peak of the season many tons a day are used. One more vestige of the horse and buggy days vanishes.

In quite a different connection thanks go to Mr. C. Herbert Davison, proprietor of the Hightstown Rug Company and an active Presbyterian layman, for the gift of a beautiful rug for the reading room of the School of Christian Education.

CONTRIBUTORS TO THIS ISSUE

The Seminary has been greatly privileged to hear within a period of a few weeks addresses by three distinguished visitors. It is with a great deal of pleasure that we present these addresses in this number of the Bulletin.

Dr. Emil Brunner, Dean of the Faculty of Theology and Professor of Theology at the University of Zurich, was heartily welcomed upon his return to our campus, where he spent the academic year 1938-39. He delivered two addresses in Miller Chapel on "The Scandal of the Cross." As these lectures were two in a series of five soon to be published in book form, we are unable to present them to the Alumni. Through the courtesy of Princeton University we are privileged to publish the address delivered by Dr. Brunner as part of the University's Bicentennial Celebration. It was to deliver this address that Dr. Brunner journeyed to Princeton.

On March the 6th Pastor Martin Niemoeller of Germany delivered two stirring addresses in Princeton. The first was given in Miller Chapel, the subject being "What Is the Church?" In the evening Pastor Niemoeller spoke in the University Chapel on the theme "The Word of God is Not Bound." This address will appear in an early issue of "Theology Today." Both addresses preserve the flavor of the spoken word since they are presented just as delivered.

On Convocation Day, March the 12th, Dr. Emile Cailliet, Professor of French Literature and Associate in Philosophy, Honors College, Wesleyan University, Middletown, Connecticut, gave three addresses in Miller Chapel. We are happy to be able to present in full the afternoon address, "The Path Out of This Wilderness." It is a fresh approach to a perplexing but timely problem.

ALUMNI NOTES

[1895]

William Main Schall, Presbyterian Chaplain at the Philadelphia General Hospital since 1916, retired November 1, 1946.

[1898]

Charles J. Boppell since resigning the West Side Church, Seattle, in 1943, has organized two churches in Seattle Presbytery and is now serving one of them, the Mount View Church. Under Presbytery he has headed the "Bible Mastery Campaign" for twenty years, which last year reached into forty states, four Canadian provinces and over fifteen denominations.

[1906]

Robert H. Boyd is Moderator of the Presbyterian Church of Ireland for the year 1947-48.

[1908]

Wellington T. Cook has accepted a call to the First Church, Rome, Pa.

Roy Thompson has retired after a pastorate of twenty years in Roswell, New Mexico. His resignation will take effect April 15th.

[1913]

Gilbreath L. Kerr organized the first Associate Reformed Presbyterian congregation in Winston-Salem, N.C., June 20, 1937. The name "Westminster" was adopted during the period of "Westminster Celebrations." The First Presbytery met in the church in October when a call was extended to Dr. Kerr and he was installed on January 26, 1947.

[1919]

Hunter B. Blakely, President of Queens College, was recently elected President of the Southern Association of Colleges.

Franklin B. Helsman has accepted a call from the First Church, Laurel, Nebr., and the United Church, Belden, Nebr.

The Wyoming Church, Ohio, has called Robert Lee Logan.

[1923]

The Veterans Administration has appointed Mark Wingerd as Chaplain in the Veterans Hospital, Aspinwall, Pa.

[1924]

H. Lewis Cutler is Director of Religious Education in the First Church, Swarthmore, Pa.

[1925]

E. Lansing Bennett has been made Associate Executive of the Synod of New Jersey with special responsibility for City and Industrial Work. His address will be Room 507, 605 Broad Street, Newark 2, New Jersey.

[1927]

S. Gordon Young is pastor of the First Presbyterian Church of Portadown, Northern Ireland.

[1928]

Ernst Bizer is head of the Theological School for Prisoners of War at Montpellier, France.

J. Paul Trout is Chaplain of G.I. Students at the University of Pennsylvania under the Westminster Foundation.

[1929]

Friele E. Conaway has been installed pastor of the First Church, Esterville, Iowa.

[1930]

Harold T. Commons is President of the Association of Baptists for World Evangelism. His address is 1310 Schaff Building, Philadelphia, Pa.

Clair A. Morrow has accepted a call to the First Church, Fresno, Calif.

[1931]

W. Wyeth Willard is assistant to the President and Director of Evangelism at Wheaton College, Wheaton, Ill.

[1932]

John C. Corbin was recently inducted as a Secretary of the Board of Foreign Missions.

[1934]

Wilson Bennet has been called to the First Church of Binghamton, N.Y. He began his work in Binghamton on the last Sunday of January.

Walter J. Lindemann has been installed pastor of the Lakeview Church, Chicago, Ill.

[1935]

Ronald B. Brook has returned to his mission field and his address is Mission Protestante Americaine, Sangmelima, Cameroun, West Africa.

The First Church of Fort Morgan, Colorado, has called Frank L. McCormick.

[1936]

John C. Middlekauff has been called to the Stone Church on the campus of Juniata College, Huntingdon, Pa. He will also serve as pastor to students. His address after July 1st will be 1622 Moore Street, Huntingdon, Pa.

[1937]

Hans H. Harms is now lecturer on Ecumenics at Göttingen University, Germany.

The Hiland Church, Perrysville, Pa., has called Harry W. Pedicord.

[1938]

Benjamin F. Ferguson has accepted a call to the Neelsville Darnestown Church, Gaithersburg, Md.

Hans W. Gensichen is Director of Studies at the Candidates Seminary, Kloster Loccum, Hanover, Germany.

[1940]

Robert R. Ferguson has accepted a call from the Fremont Church, Sacramento, Calif.

The Benedict Memorial Church, New Haven, Conn., has called Donald C. Kerr.

John Earl Myers, Jr., has been installed pastor of the Wilson Church, Clairton, Pa.

Vincent Ross has become associate pastor of the Second Church of Butler, Pa.

[1941]

Hugh L. Ash has accepted a call from the First Church of Xenia, Ohio.

The First Church of Cadiz, Ohio, has called Reginald W. McInroy.

Edwin Rogers has been appointed by the Hawaiian Board of Missions to serve in the Honolulu Bible Training School and the Kalihi Union Church.

[1942]

William Luzerne Everhart has accepted a call to the Latta Memorial Church, Christiana, Pa.

Because of illness James E. Goff was unable to go to South America as planned. His present address is Route 1, Box 845, San Rafael, Calif.

Arthur C. Haverly has been called to the First Church of Hallock, Minn.

John P. LaForte has accepted a call to the Westminster United Presbyterian Church, Brooklyn, N.Y. His address is 258 McDougall Street.

Harry E. Wilbanks has accepted a call to the Westminster Church, New Orleans, La.

[1943]

Charles E. Canady has accepted a call to the Babcock Memorial Church, Baltimore, Md.

James L. Price, Jr., is Director of Christian Work at Washington and Lee University, Lexington, Va.

The First Church of Lyons, N.Y., has called John M. Whallon.

[1944]

Joseph W. Baus is studying at Union Seminary, N.Y., as a candidate for the degree of Doctor of Education.

John M. Humphreys has accepted the position of assistant minister at the First United Presbyterian Church of Philadelphia, Pa.

The church at Narberth, Pa., has called Robert J. Lamont and he has accepted.

William E. Larsen is studying at the University of Chicago.

The Second Welsh Church of Wilkes-Barre, Pa. and the Warren Run Welsh Church have called Norman A. Robinson.

John David Tate is serving as assistant pastor in the First Church of Ardmore, Pa.

James H. Underwood has been called to the First Church, Hancock, N.Y.

The Madison Avenue Church of Elizabeth, N.J., has called Thomas C. Winn.

Wendell G. Wollam has accepted a call to the East Moriches and Remsenburg Churches, Long Island, New York.

[1945]

George L. Moran has been installed pastor of the church at Clinton, N.J.

James Leonard Osbrink has accepted a call from the Weed Community Church, California.

Robert N. Oerter is assistant pastor in the South Church, Syracuse, N.Y.

Olson Pemberton, Jr., has left for his mission field. His address is Caixa Postal 350, Baia, E. da Baia, Brazil, S.A.

The First Church of Ashland, N.J., has called Onesimus J. Rundus.

[1946]

J. Carlton Forshee is pastor of the Morton Memorial Methodist Church, Jeffersonville, Ind.

Norman A. Krebbs has accepted a call from the Coal Valley and Beulah Churches, Illinois.

Richard Redfield has begun his work as pastor of the Manitou Park Church of Tacoma, Wash.

Paul P. Walenta has been installed pastor of the Bay Ridge Church, Brooklyn, N.Y.

BOOK REVIEWS

The Distinctive Ideas of the Old Testament, by Norman H. Snaith. The Westminster Press, Philadelphia, 1946. Pp. 251. $2.75.

Since the source book of all Christian theology is the Bible, it is imperative that the theologian should try to understand first of all what the Bible itself teaches concerning the great truths of the Christian faith. This means a study of the Old Testament as well as the New, since the roots of New Testament expression and thought are deeply imbedded in the Old. It also means the thorough study of the Biblical words which convey these truths, an approach which has been given special stimulus by the appearance of Kittel's *Theologisches Woerterbuch zum Neuen Testament*. Only after a word's etymology has been established as accurately as possible, its meaning in the various stages of Biblical history determined, its translation in the versions—especially the Septuagint—observed, and its specific use in the New Testament studied, can its full meaning be understood and its distinctive Biblical character ascertained.

In these Fernley-Hartley Lectures, entitled, *The Distinctive Ideas of the Old Testament*, Prof. Snaith has admirably applied this method of Biblical semantics to certain theme words of the Old Testament which have passed through the Septuagint into the New Testament without losing their distinctive meanings. By this study he clearly shows how much the New Testament writers were indebted to the Old Testament for their terminology and ideas. Therefore, he pleads, instead of interpreting the New Testament according to Plato and Aristotle, which has been the custom among so many scholars, let us interpret it according to those distinctive ideas which are common to both Testaments.

After an introductory chapter in which the rationalistic approach to Hebrew origins in so many Old Testament works of recent years is is decried, Prof. Snaith discusses in order the holiness, righteousness, salvation, covenant-love, election-love, and spirit of God. In the last chapter of the book he deals with these ideas as they appear in the New Testament. Each one of these themes is treated etymologically first of all. This is by far the weakest part of the book. Many of the author's statements cannot be accepted in the light of recent scientific linguistic researches. (Cf. pp. 26, 27, 190.) One or two of the works on comparative Semitic philology from which he quotes are antiquated and inadequate, (p. 28); and he fails to mention once in the course of these studies the best and latest Hebrew lexicon, edited by F. Buhl (Leipzig, 1921). In connection with these technical matters it might also be pointed out that the date 2000 B.C. for Hammurabi (p. 32, 138) has been generally rejected by scholars as too early by about two hundred years.

It is in the Biblical and theological study of these terms, however, that Prof. Snaith is at his best. This is especially true in his discussion of "The Covenant-Love" and "The Election-Love" of God (Chaps. V and VI). The warmth and depth of the author's spiritual life are revealed in the freshness and vigor with which he handles these theological studies. He maintains that the word *ḥesed*, whose basic idea is "faithfulness" rather than "kindness," should be translated "covenant-love," since its use is inextricably linked with the idea of the covenant relation which existed between God and His people. The word *'ahabāh*, on the other hand, means that sovereign "love" of God which chose Israel out of all the families of the earth and made her His chosen people. It is only when clear-cut distinctions and definitions of Biblical terms like these are made that a sound Biblical theology can be achieved.

In the last chapter the author shows how these distinctive ideas of the Old Testament appear in the New Testament. This is where he takes issue with those who interpret the New Testament according to Plato and Aristotle. "What, then, is to be done with the Bible? Is it to be regarded as the norm, and its distinctive ideas as the determining factors of Christian theology? Or are we to continue to regard Plato and Aristotle with their pagan successors as contributing the norm, and the main ideas of Greek philosophy as the determining factors of Christian theology, with the Bible as illustrative and confirmatory when and where it is suitable?" (p. 242). Obviously the answer to the last question must be an emphatic No! Yet we must also remember that Greek patterns of thought are found in the New Testament as well. Japheth's presence in the tents of Shem (Gen. 9:27) is also a good Biblical idea. It is not a matter of either . . . or,

but of both . . . and. Both Hebrew and Greek thought are woven into the fabric of New Testament religion. To accentuate either one to the exclusion of the other leaves us with a distorted view of the New Testament.

CHARLES T. FRITSCH

The Presence: An Approach to Holy Communion, by B. von Schenk. Ernst Kaufmann, Inc., New York, Chicago, 1946. Pp. 189. $2.00.

This book by a Lutheran pastor is something quite unique. It speaks of the Eucharist not in the language of dogmatics but rather gives warm and passionate expression to the experience of one, to whom the whole Christian faith derives meaning and strength from the Lord's Table. The theology is everywhere present but remains in the background. This is what the Eucharist means to the author: "That Christ gave Himself to be the Food of my supernatural life. Here I have the actual Presence and selfgiving of the living Christ." Because Christ himself in his spiritual body is present, the celebration of the Lord's Supper points to all the major phases of His life: to the miracle of the Incarnation, which made possible his presence; to the sacrifice of Calvary, in which his selfgiving leads me into the fellowship of suffering; to the mystery of the Resurrection, which through his sacramental presence becomes the promise and the beginning of my own resurrection; to the glory of his heavenly reign together with all his saints, into whose fellowship the believer enters in the Eucharist; and to the Pentecostal power of the Holy Spirit, by means of which the Body of Christ becomes a visible reality. The author rejects the separation of the inward and the outward. The living Christ is present with his resurrection body. But this spiritual presence is apprehended in the Lord's Supper and thus leads to a visible manifestation. Frequent communion is therefore recommended as the most appropriate nurture of the life in Christ. The sacraments no less than the Word are essential for the church's life.

Over against the various "spiritualizations," i.e. evaporations of the Lord's Supper in modern theology this small volume will help the searching mind to understand why the reformers placed so much emphasis upon the Real Presence. The simple and direct language of the book makes it useful reading for lay people, too.

OTTO A. PIPER

The Christ of the Gospels, by J. W. Shepard, Prof. of New Testament Interpretation in the New Orleans Baptist Seminary, New Orleans, La. Eerdmans, Grand Rapids, Mich., 1946. Third (revised) edition. Pp. xv + 650. $5.00.

A commentary on the four gospels based upon A. T. Robertson's "Harmony of the Gospels." Sound and solid exegesis of the evangelical type, disregarding all questions of "higher criticism." The grammatical aspect of exegesis is paid special attention. Simple language, with many good homiletical suggestions. The book is intended in the first place for the minister. The text is unfortunately marred by a number of typographical errors.

OTTO A. PIPER

Lexical Aids for Students of New Testament Greek, by Bruce M. Metzger. Privately printed and distributed by the author, Hibben Rd., Princeton, N.J., 1946. Pp. ix + 110. $1.00.

One of the greatest difficulties which students have with foreign languages is the mastery of vocabulary. Lacking this, they proceed slowly and laboriously with the aid of a lexicon, more concerned to translate into acceptable English than to interpret the author's thought. The unfortunate consequence is that many on graduation discard the Hebrew and Greek over which they have struggled through the years.

A remedy for this, as far as Greek is concerned, has been provided by Dr. Bruce M. Metzger, Assistant Professor of New Testament in Princeton Theological Seminary. He has issued a modest volume under the title, *Lexical Aids for Students of New Testament Greek*. It consists of two major sections and three appendices.

Part I is devoted to a classification of words according to their frequency. The graduated scale extends from those occurring more than 500 times to those as seldom as 10 times. Interest in many of the words is made more vital by noting English derivatives.

Part II is occupied with a classification of words according to their root. The purpose here is to exhibit the essential idea inherent in each family group, thus giving the student a maximum range with a minimum of effort.

Supplementary to the two major sections the

author presents a brief discussion of "The Indo-European Family of Languages," a sketch of "Prepositions in Composition with Verbs," and a "Table of Correlative Pronouns and Adverbs."

The book is marked by at least three impressive characteristics. It is thorough, the work of a scholar without a *display* of knowledge. It is comprehensive, furnishing all that a student needs to secure an adequate vocabulary. It is practical, a simple method to enable one to read the New Testament in the original with pleasure.

Having conducted classes in New Testament Greek for many years, the reviewer most heartily recommends the introduction of Dr. Metzger's book into all of our Seminaries.

He would suggest to busy pastors also, who have laid aside their Greek New Testament, that they use this book for a "refresher course." With this at hand they would find a new interest in reading the original for devotional as well as for textual purposes.

GEORGE HANDY WAILES

Temple University, School of Theology, and Reformed Episcopal Theological Seminary, Philadelphia, Pa.

Hebrews in the Greek New Testament, by Kenneth S. Wuest. Eerdmans, Grand Rapids, 1947. Pp. 271. $2.50.

This is the ninth volume in the series *Detailed Word Studies*, conceived and produced by the well-known Teacher of New Testament Greek at the Moody Bible Institute of Chicago. It is written for non-specialists, to whom the author desires to impart such light as may be obtained from a direct study of the Greek text. A short, too short, introductory chapter, deals with the historical background. It is followed by a logical analysis of the Epistle. The greater part of the book consists in a verse-by-verse interpretation, in which more than four hundred Greek words and expressions are discussed in the light of their immediate context. An expanded translation in paragraph divisions is offered at the end of the volume, not as a substitute for the usual Bible text, but as a supplement, in order to bring out some aspects of the original Greek, obscured in the standard versions. A few renderings fail to achieve this purpose. "The exact reproduction of His Essence" is not only a poor translation of χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ (1:3), but is theologically inexact. "It was fitting" is a correct interpretation of ἔπρεπεν (2:10), but the unharmonious periphrase "it was an obligation in the nature of the case" exaggerates the value of ὤφειλεν (2:17), for the sake of doctrinal elaborations which indeed derive some strength from this passage, but should not be read back into it.

Wuest's exegesis is not entirely free from a certain theological bias. He assumes that the concern of the writer is with "the *unsaved* Jew" (italics his). This refers to those Jews who had outwardly professed the Christian faith, but who were tempted to keep, or to resume, the observance of judaism. Wuest explains that, had they been *saved*, they would never have thought of such a thing. Now it is highly probable that the addressees are to be sought among the Judeo-Christians. Hence the method of testing the detailed contents of the letter with reference to this research hypothesis is sound in itself. The author's terminology, however, tends to introduce theological quantities of later and dubious origin, in a problem which is purely exegetical. References to the Old Testament are scanty and sometimes irrelevant. For instance, Wuest sees in the Angel of the Lord "God revealing Himself in angelic form to Israel." Such a statement calls for justification; moreover it constitutes a weak argument to prove that the Son "obtained a more excellent name" than the angels (1:4). To be fully effective, studies in vocabulary ought to be carried in close connection with the historical and literary framework of the Old and New Testament. Specific references to this framework would have served the author's purpose, and enabled his readers better to lay hold of the riches of the inspired text.

GEORGES A. BARROIS

The Fulness of God, An Exposition of Ephesians from the Greek, by John H. Cable. Moody Press, Chicago, 1945. Pp. 160. $1.50.

The author of this expository and devotional commentary, who was formerly a teacher at the Missionary Training Institute at Nyack, New York, and is now on the faculty of Moody Bible Institute, writes with simplicity and warmth. His exegetical comments are based upon the Greek text of the Epistle to the Ephesians, to which he frequently refers the reader by means of English transliteration.

Instead of quoting profusely from other works, the author's "chief dependence," as he discloses in the Preface, "has been on the Holy Spirit, who has enabled us to work in the Scripture text with the aid of reliable lexicons." These lexicons evidently include those by Liddell and Scott, Thayer,

Cremer, and Moulton and Milligan; but Kittel's monumental work is conspicuous by lack of reference to it.

One of the most helpful features of this little book is an excellent outline of the Scriptural text which the author provides at the close of each section of his exposition.

The chief criticism which the reviewer has is that the author tends to be wooden in his word studies, and, by over-refining upon the etymological derivation of a Greek word, occasionally fixes upon a meaning which assuredly was remote from the mind of Paul. One of the chief reasons for his being thus led astray is that Cable relies largely upon dictionaries of classical and *koiné* Greek. While such helps are not to be despised, they provide only a limited amount of real assistance. Instead of going so frequently to Athens for lexical aid, the author should have sought at Jerusalem for light in understanding the great words of this Epistle. The only sound methodology is to search in the Hebrew of the Old Testament and in the Greek of the Septuagint, and not to depend chiefly upon secular Greek usage of the preceding and contemporary centuries.

As is indicated above, Cable's main dependence is upon the Holy Spirit and reliable lexicons. Without being disrespectful it may be questioned whether the author has not unduly limited the operation of the Holy Spirit by neglecting to consult the great and good commentaries on the Epistle to the Ephesians—such as those by Calvin, Bengel, Westcott, J. A. Robinson, and Synge, none of which appears in his bibliography.

But in spite of these defects the Church school teacher and the busy pastor will find more than one helpful and illuminating comment in Cable's work of love.

BRUCE M. METZGER

Imperium and Sacerdotium according to St. Basil the Great, by Gerald F. Reilly. The Catholic University of America Press, Washington, D.C., 1945. Paper covers. Pp. xx + 159. $2.00.

Baptism in the Demonstrations of Aphraates the Persian Sage, by Edward J. Duncan. The Catholic University of America Press, Washington, D.C., 1945. Paper covers. Pp. xxv + 158. $2.50.

The two studies which are reported here are doctoral dissertations and were directed by the learned patristic scholar, Johannes Quasten, Professor of Ancient Church History and Archaeology at the Catholic University of America. They appear as numbers 7 and 8 respectively in a growing and impressive series, entitled "Studies in Christian Antiquity," which Quasten edits.

During the second half of the fourth century the Church had made great and significant gains in temporal influence and authority. Not a few of these advances were secured through Basil the Great, who became bishop of Caesarea in 370. Reilly deals with the philosophical and theological presuppositions of Basil regarding the position and function of the state and of the Church, and he traces the growth in prestige and influence of the Church upon the state. Basil took an active part in civil and social affairs, collaborating with the state and interceding on behalf of the poor, widows and orphans, and slaves.

Although Constantine had made certain grants in favor of the clergy, he had not included monks in the category of the clergy. Basil sought immunity from taxation for monks and secured it, at least for those who, upon entering the monastery, had left to their families everything which pertained to Caesar. An impressive example of the extent to which the state recognized the Church is afforded by the fact that by 398 the judicial decisions of the bishop in civil matters had come to possess equal authority with those of the praetorian prefect, and were, therefore, final and without appeal.

Duncan's dissertation surveys the life and times of Aphraates, a Persian Church Father who flourished in the second quarter of the fourth century and whose treatises, written in Syriac, had long been falsely ascribed to Jacob of Nisibis. The "Demonstrations," twenty-three in number, deal with various topics, but none treats exclusively of baptism. Part of Duncan's task, therefore, was to gather together various bits of evidence concerning Aphraates's belief and practice regarding baptism. The Persian Sage gives various names to baptism; it is a "second birth by water," a "new birth," a "sign of life." At the baptismal font the baptized Christian puts on the "garment of immortality." In the administration of the rite, the candidate was anointed or "signed" with oil, probably upon the head, as an indication that he was thereupon set apart from non-believers. In this matter the *Acts of Judas Thomas* provides some information beyond that which Aphraates supplies, to the effect that, after being anointed on

the head, the priest commissioned women, when available, to anoint the bodies of the women, while he or some other man anointed the bodies of the men. Then, after the priest had blessed the baptismal water by invoking the Spirit, the actual rite of baptism was performed, involving the usual Trinitarian formula. The mode was probably that of immersion.

In any reasonably complete treatment of the doctrine of baptism held by Aphraates, one must include an investigation of F. C. Burkitt's theory that, "in Aphraates, Baptism is not the common seal of every Christian's faith, but a privilege reserved for celibates" (*Early Eastern Christianity*, 1904, p. 125). The evidence on which a judgment must be based impresses scholars in various ways. Duncan finds himself unable to agree with Burkitt and interprets Aphraates to mean that at baptism the candidates were divided into two groups, and that asceticism was imposed only upon those who wished to take upon themselves the vows of celibacy.

Each of these two dissertations is thoroughly scholarly and is fully documented with footnotes and extensive bibliographies. The monographs themselves as well as the series to which they belong represent definitive contributions to the scientific knowledge of the early Church.

BRUCE M. METZGER

Towards a United Church: Three Decades of Ecumenical Christianity, by William Adams Brown. Charles Scribner's Sons, New York, 1946. Pp. 264. $2.50.

For many years the late Professor William Adams Brown, of Union Theological Seminary, was one of the leading figures in the modern movement for Christian unity, not only in the United States, but throughout Christendom. First he was chairman of the City Missions Council of New York City, then he was chairman of the Research Department of the Federal Council of Churches, and finally, after participating in the Stockholm Conference of 1925 and the Lausanne Conference of 1927, he became chairman of the American Committee for the World Council of Churches. It was therefore entirely appropriate that one of the last things he did in his long and honored career was to write this book on the modern ecumenical movement, in which he had played so prominent a part. The manuscript of Dr. Brown's book was prepared for the press by his friend and former pupil Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, who has contributed a final chapter.

The modern ecumenical movement may be said to have begun in 1910. In that year the World Missionary Conference, meeting in Edinburgh, Scotland, appointed a Continuation Committee, under the superb chairmanship of Dr. John R. Mott, which in 1921-22 developed into the International Missionary Council. In the same year 1910 Dr. William T. Manning, later Bishop of New York, acting in collaboration with Bishop Charles H. Brent, introduced into the House of Deputies of the Protestant Episcopal Church a resolution inviting the House of Bishops to join in appointing a Committee to consider the advisability of inviting "all Churches which accept Jesus Christ as God and Saviour to join in conferences . . . for the consideration of all questions pertaining to the Faith and Order of the Church of Christ." This resolution of Dr. Manning was favorably received; and a strong and representative Commission was forthwith appointed. Thus were inaugurated the Life and Work and the Faith and Order movements. The former held conferences at Stockholm in 1925 and at Oxford in 1937; the latter held conferences at Lausanne in 1927 and at Edinburgh in 1937. In the latter year the two movements, Life and Work and Faith and Order, voted to merge in the World Council of Churches, for which the constitution was drafted at Utrecht in May 1938. Since then, as is well known, this World Council, even amid the devastation of global war, has not only survived, but has been able to render useful Christian service even across the battle-lines. More and more churches have decided to join this World Council—to date 92 churches in 33 countries; and it is proposed in 1948 to celebrate its formal recognition as the official agency of world-wide non-Roman Christianity.

Dr. Adams Brown was extremely well qualified to write this book. For one thing, he was actively identified with this movement almost from its very beginning, and its interests lay close to his heart right to the end of his life. Again, he was a well-qualified theologian, and as such was able to understand and expound the theological issues which have inevitably arisen so acutely in the history of this ecumenical movement. Once more, Dr. Brown was far too honest and clear-sighted not to recognize that serious problems still confront the World Council—notably that of the place of organization in God's plan for His Church, and that of the extent of the Church's responsibility for Christianizing civilization. Such problems he states

quite frankly; but he does not think them insuperable.

All in all, this book, though it is not very excitingly written, is the most authoritative and comprehensive account yet published of what is perhaps the most significant Christian movement of the past generation.

NORMAN V. HOPE

A Kierkegaard Anthology, edited by Robert Bretall. Princeton University Press, Princeton, New Jersey, 1946. Pp. 487. $5.00.

Sören Abbe Kierkegaard—whom the late Dr. P. T. Forsyth once described as "the great and melancholy Dane in whom Hamlet was mastered by Christ"—lived from 1813 till 1855. But he did not become widely known during his lifetime, nor for many years after. For this neglect, as has been pointed out more than once, there are several reasons. For one thing, he wrote in Danish, which is not, like English or German, one of the major European languages. Again, his point of view in theology and philosophy ran sharply counter to the prevailing Hegelianism of his day. Moreover, his manner of writing is, to say the least, most unusual; and so his books are not too easy to understand.

Within the past generation or so, however, Kierkegaard has more and more been coming into his kingdom. He was first "discovered" by Georg Brandes, the eminent Danish literary critic. Around the turn of the century, his works were translated into German, where they have had an extensive vogue ever since. Within the past twenty years most of Kierkegaard's writings have been translated into English. For this the credit must go partly to the late Professor David F. Swenson, of the University of Minnesota; but even more to Dr. Walter Lowrie, of Princeton, who, in addition to his work as translator and popularizer, has written the authoritative biography of Kierkegaard.

As to the width and depth of Kierkegaard's influence upon present-day thinking, there cannot be any question. He has profoundly influenced the so-called "theology of crisis." Karl Barth's words are often quoted: "If I have a system, it consists in this, that always as far as possible I keep in mind what Kierkegaard spoke of as the infinite qualitative difference between time and eternity, alike in its negative and positive meaning"; while Emil Brunner, who by no means sees eye to eye with Barth in everything, has described Kierkegaard as "the greatest Christian thinker of modern times." Again, Kierkegaard is the forerunner of the philosophy known as existentialism, which, developed by men like the German Martin Heidegger, is enjoying such an extraordinary popularity in present-day France. In the United States, Reinhold Niebuhr has described Kierkegaard as "the profoundest interpreter of the psychology of the religious life . . . since Augustine"; while the liberal Roman Catholic weekly, *Commonweal*, characterizes him as "the greatest Protestant-Christian of the nineteenth century, a man equal in spiritual stature to Cardinal Newman."

Dr. Robert Bretall, in this volume, has presented an anthology of extracts from the writings of Kierkegaard. Believing that, for the understanding of Kierkegaard, it is more important to know the history of his mind than the inside story of his relations with his father or the details of his broken engagement to Regine Olsen, Dr. Bretall has arranged the extracts chronologically. In this way it is possible to trace, at any rate with rough accuracy, the course of Kierkegaard's mental development from the beginning to the end of his literary life.

Some months ago *Time* Magazine said that "to many a college-educated American the strangely beautiful name of Sören Kierkegaard might as well be that of a new movie star or a kind of smorgasbord." If this is true, it is a state of affairs which ought to be remedied as soon as possible. Dr. Bretall's anthology, enriched as it is with notes and an introductory essay, constitutes an admirable introduction to the work of the great Danish thinker.

NORMAN VICTOR HOPE

Road to Reformation. Martin Luther to the Year 1521. By Heinrich Boehmer. Translated from the German by John W. Doberstein and Theodore G. Tappert. Muhlenberg Press, Philadelphia, Pa. 1946. Pp. xiii + 449. $4.00.

A translation of Prof. Boehmer's "Der Junge Luther" was long overdue. Together with Otto Scheele's studies this is the most solid and comprehensive treatment of the formative period in the German reformer's life. Like his predecessors, Boehmer devotes considerable space to the historical circumstances of Luther's life and to environmental factors, but he keeps constantly in mind the fact that this is primarily a spiritual history, and that what Luther did, is to be explained by the changes of his inner life. The

narrative is divided into two sections, one describing "The Reformer in the Making," and the second one "The Beginning of the Great Struggle." In all probability, this work, published in 1925, was planned as the first volume of a large biography, but his death in 1927 prevented the author from completing his work. Unlike the books on Luther written prior to Denifle, Boehmer's study places the reformer against the background of medieval scholasticism and mysticism but maintains that they did not substantially contribute to the reformer's making. The influence of Nominalism and Augustinianism is perhaps somewhat underrated in order to make clear the peculiarity of the reformer. Boehmer belongs to those modern scholars, who assign a very early date to Luther's rediscovery of Justification by Faith (April, or May 1513). But as the division of his work indicates, Boehmer himself thinks that it was not until the fall of 1517 that Luther became truly aware of the momentous implications of his discovery. His lectures on the Epistle to the Romans delivered in 1515/16 show a gradual emancipation from neo-Platonic and scholastic ideas but not yet the full-fledged knowledge of the basic principle of the Reformation.

By utilizing in a most ingenuous way all the materials that can shed some light upon the reformer's development Dr. Boehmer lets the originality and greatness of the monk and professor of Wittenberg grow before our eyes. This Luther is not a saint on a high pedestal but rather a true man, who grows in his struggles, because throughout all his fights he does not seek his own honor or advantage and thus is never tempted to yield to compromise. The translators have masterly succeeded in transforming the sometimes ponderous and involved style of Boehmer into a clear, readable English.

Otto A. Piper

The Great Religions of the Modern World. Edited by Edward J. Jurji. Princeton University Press, 1946. Pp. v + 387. $3.75.

This is a symposium and to all symposia we are allergic. However, here is one book of scholarly essays which confounds our prejudice. It deserves high recommendation. It deals with a vital and an interesting subject. The underlying scholarship is outstanding. The treatment is comprehensive, clear and crisp. There is no pedantic overloading. This is a valuable book and will be valuable for a long time.

The essays are historical, expository and analytical. Apparently the writers were agreed on two purposes, first to present the history in such form that it could be retained by those not specializing in this field. Consequently, the history of modern religions is presented in bold outline, devoid of detail. The second purpose evidently was to bring into focus the peculiar spiritual or social values inherent in each religion. The reader will complete the book with a clear conception of these values and of the history leading thereto.

But the essays are not critical. Failures and weaknesses in the religions are not defined and are only occasionally implied. Those concerned with doctrines and with the truth by which men live will find few answers here—only intimations. This is not comparative religion or theology, but rather a scholarly account of the development and the values of modern religions. Scholars of doctrinal religion will have to go on from this book, but each chapter presents a valuable bibliography for the purpose.

The study of Mohammedanism by Doctor Jurji is inspiring. His treatment of devoutness in Islam is noteworthy. The chapter on Protestantism by President Mackay should be required reading by all Protestant ministers and laymen. Doctor Hromadka's chapter on Eastern Orthodoxy will prove a revelation to many who may have missed the genius of that great religion. President Neuman's essay on Judaism provokes deep thought and is a literary masterpiece. Doctor Hodous in dealing with Confucianism and Taoism seems confused until it is realized that he is dealing with confusion, perhaps most accurately.

This is a masterly book and should be widely read, but by two rules. First, it should be owned by the reader and marked. Second, like Arabic script, it should be read backwards beginning with Mackay's Protestantism and ending with Confucianism and confusion.

Ralph Cooper Hutchison

Lafayette College
Easton, Pa.

The World's Great Scriptures: An Anthology of the Sacred Books of the Ten Principal Religions, by Lewis Browne. The Macmillan Company, New York, 1946. Pp. xvi + 559. $5.00.

On the basis of their purported ethical, practical significance, the author has gathered in this

volume selections from the scriptures of Babylonia, Egypt, Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism, Christianity, and Islam. The work is scholarly only in the sense that it has entailed painstaking effort and a measure of imagination. It is not, however, scientific since it may scarcely be said to represent a serious attempt to sift materials, to compare and criticize sacred texts, or to provide an analytical investigation giving us anything like the last word on the subject.

The book is oblivious of theology. As in his earlier *This Believing World*, Mr. Browne takes little stock in the meaning and necessity of the supernatural. He ignores, almost entirely, the idea of the holy. Little does he know that apart from this there can be no religious thought in the strict sense. Nor can the author's approach be taken seriously by the comparative religionist. The latter will search these pages in vain if he wanted to ascertain the authentic spiritual core of a given religion. We are not introduced to the inner meaning of any cult, and must, therefore, carry the impression of a pervasive toleration of all creeds which in reality disfigures every faith encountered in the volume.

Accordingly, it may be stated that the book lacks authoritative finality. It reduces the whole body of religious literature to a commonground inherent in a hypothetical morality which, in this case, implies natural religion. In fact, what we really have here is a handsomely printed, and suggestively illustrated, anthology which may prove valuable in a superficial way but which actually mistakes the part for the whole and the body for the spirit.

Within these limitations, the volume may be used with profit by one who wanted a set of readings in the scriptures of mankind.

EDWARD J. JURJI

Star Over Jordan: The Life and Calling of Theodore Herzl, by Joseph Patai, translated from the Hungarian by Francis Magyar. The Philosophical Library, New York, 1946. Pp. viii + 356. $3.75.

The career of Theodore Herzl, great protagonist of modern Zionism, is brought to life in the twenty-nine chapters and appended notes of this volume. The story of an unflinching struggle in behalf of his own people, this biography is the heroic drama of a notable world figure who died at his prime in 1904. Committed at first to the principle of assimilation as solution of the Jewish problem, Herzl gradually developed the firm conviction that the Jew's misery will only end as he finds himself in an independent national home.

Towards the achievement of that purpose, he bent every effort. He sought aid from the high and mighty, he spoke with statesmen and philanthropists, he approached Jew, Christian, and Moslem, and he defended his case before heads of states and diplomats. There is a touch of irony in the fact that both the Kaiser's Germany and Ottoman Turkey, on whom Herzl leaned so heavily for permission to settle the Jews in Palestine, are now gone with the wind. No conflict was then contemplated in relations between Jew and Arab, and Great Britain looked with favor upon a plan which seemed to be conceived in human need.

It is possible that, insofar as the present troubles of Palestine are concerned, the true message of this book—to be read between the lines—is to the effect that only in humble and patient effort, honorably discharged, and with goodwill towards all concerned, will the Jew succeed at last in finding in the Holy Land a life worthy of his great heritage.

EDWARD J. JURJI

The Highway of Print, by Ruth Ure. Friendship Press. New York, 1946. Pp. 256. $1.50.

The pioneer missionaries of the Christian Church recognized the absolute importance of the printed page and many of them after their establishment in non-Christian lands sent back for printers among the first reinforcements. This book gives a thorough review of the whole business of production and distribution of Christian literature. The Bible is, of course, the primary item in the foundation for missionary work, but its publication is cared for by the Bible Societies. Many areas have fallen behind in the authorship and publication of Christian literature to go along with the Bible. In fact one of the great needs of the church in some lands is Christian literature for evangelism and the winning of men to Christ, to be followed by publications to build up believers in the faith and to strengthen the church. The present book is intended as a guide for those who have some special interest in the production or distribution of Christian literature, but any student of missions or Christian who is interested in the outreach of Christ's kingdom could read and study this volume with great profit. In fact, with the

marked increase in literacy around the world Christian literature may take its place as one of the great divisions of missionary effort, along with the direct evangelism and preaching, the educational and the medical phases of the work.

The need for such a comprehensive review concerning Christian literature was realized by The Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America. They assigned the work of producing such a volume to Miss Ruth Ure, a wise choice as the pages of the book show. Having served for years as secretary of literature under the Christian Council of India, Miss Ure is now engaged in a similar capacity under the Presbyterian Board of Foreign Missions, New York. The editor also has had much interdenominational experience, a necessary qualification for success in the field of Christian literature which is largely cooperative in nature.

In the opening chapters the author has gathered many statements concerning the vast need for Christian literature and the function it should fulfill in the spread of the gospel and the establishment of the kingdom of Christ throughout the world. One cannot help but be inspired by the marvelous opportunity which lies before Christian Missions and the church in meeting the great challenge for literature, all along the way from the first words to be read by newly literates on to the training of leadership for the church in every language area. Recent events have proven the wisdom of the pioneers in producing printed pages to open the Highway of Print. Let us quote, "An outstanding example is the use of leaflets and pamphlets in military strategy, in the 'bombing' of whole territories with tons of publications intended to alter public opinion. What greater tribute could be paid to the power of the printed word than that in this day of scientific power, it is considered of paramount importance to scatter leaflets! Sometimes indeed the children of this world are wiser than the children of light!"

The book goes on to sketch the need for Christian literature in various parts of the world. It is interesting to note how, on this basis, the world may be divided into several areas: Africa, Latin America, China, India, the Moslem World, etc. Although many languages might be spoken within its confines, each area is treated as a single unit insofar as Christian literature is concerned. The planning of literature, its production —from authorship to publication—and the complete process involved are treated in the volume. The last section centers upon distribution, hardest and most significant of all problems. What good are the finest books if written and printed only to gather dust upon the shelves of book agencies?

The editor has done a thorough piece of work and we commend the book most highly to all who have a special interest in this phase of missionary effort. We understand that a further book is planned which would be a more popular presentation of what Christian literature has accomplished.

J. Christy Wilson

The Minister's Obstacles, by Ralph G. Turnbull. Revell, New York, 1947. Pp. 159. $1.50.

Recently in a class on Church Leadership sixty men reported about books that they selected from a reserve shelf of twenty-five. The majority chose this little volume as one of six or eight. Among the comments the following stood out:

1. The book comes from a young minister who is doing good work in a hard field. He knows the perils and the needs of young clergymen. First he devotes six chapters to the minister himself. Then follow five chapters about a man's preaching. The last four sections relate to varied subjects, all germane. Thus the book falls in with the training of young men who like to think about problems. Are not young folk today "problem-conscious"?

2. This work differs from others in our field. As a rule they come from older men, perhaps not even pastors. These mentors hold forth principles and ideals. The present author addresses himself to difficulties. In each chapter he sets up standards. He may begin with a case from the Scriptures, or else with quotations and allusions from evangelical authors of yesterday or the days before. Thus the discussion tends to be suggestive and inspirational, not exhaustive and depressing.

3. The treatment encourages the young reader to delve into books. The author owns a large and varied library. He has taken time to read. He knows how to quote, in sections perhaps too continuously. In one chapter of eight pages he points to twenty-one worthies, who range all the way from Augustine to Henry Van Dyke. The large majority could qualify as thoroughgoing conservatives. If every young reader would resolve to live among standard books he would soon begin to thank God.

4. The treatment shows a young man how to be strongly evangelical and conservative without becoming bitter and censorious. By the use

of quotations and allusions the young author may seek to escape from seeming dogmatic. At any rate he shows the meaning of tolerance without loss of conscience. Better still, he encourages the reader to find the way of escape from peril. That way still leads through the old paths of Bible study and prayer, in the light of the Cross, under the guidance of the Holy Spirit. Thus the book might serve as a popular commentary on I Cor. 10:12, 13.

ANDREW W. BLACKWOOD

On Being Fit to Live With, by Harry Emerson Fosdick. Harper Brothers, New York, 1946. Pp. 219. $2.00.

This, the latest of Dr. Fosdick's many volumes, is a selection from the sermons which he preached between the end of World War II and his retirement from the active ministry in May 1946. In these sermons Dr. Fosdick has certain aims in view—aims, indeed, which every Christian preacher should constantly set before himself. That is to say, he seeks, first of all, to bring his hearers face to face with Jesus Christ, so as to persuade them to surrender to Him, the Lord of all good life. Secondly, he tries to put them in touch with divine resources for the mature and successful handling of life's responsibilities and problems. Thirdly, he presents Christianity not as something small or narrow, applying to only one or two segments of life, but rather as the only realistic and successful way of carrying on life in all its aspects, and not least its social, political, and international relations.

These sermons are not, of course, solidly theological, like those of the late Charles E. Jefferson, or of James S. Stewart. Nor are they strictly expository, as J. H. Jowett's and Alexander Maclaren's were. But they have certain excellences all their own. For one thing, they are always clear, well-expressed, orderly in thought and working up to a suitable climax. Again, they are enriched and lightened up by apt illustrations drawn from a wide range of reading and keen observation of life. Above all, they always deal with real human problems, with life as it is actually lived—never with straw men set up merely in order to be knocked down again.

Whatever may be thought of Dr. Fosdick's theology, it is not open to question that he has been one of the most popular and influential of recent American preachers. He attracted enormous congregations to the Riverside Church in New York City during his pastorate there; and his radio program, National Vespers, called forth over 125,000 letters each year from interested listeners. A careful reading of such a volume as this will make clear some of the reasons for his popularity and influence.

NORMAN VICTOR HOPE

Why We Act That Way, by John Homer Miller. Abingdon-Cokesbury Press, New York, 1946. Pp. 222. $1.75.

Of recent years quite a number of American ministers have published volumes in which, with the help of modern psychology, they have sought to handle and solve those personal problems of living which everyone must face, if life is to be lived successfully. For example, most of Dr. H. E. Fosdick's sermon collections, and of course his book, *On Being A Real Person*, are of this nature. So are many of the volumes of Dr. James G. Gilkey. The same may be said of Dr. Norman Vincent Peale's two books, *The Art of Living* and *You Can Win*; and likewise of Dr. Clarence E. Macartney's two collections of *Sermons From Life*.

The book under review is of the same general character. Its author, Dr. John Homer Miller, has since 1935 been minister of the Hope Congregational Church of Springfield, Massachusetts, the same city, incidentally, in which Dr. James G. Gilkey also serves as a Congregational minister. Dr. Miller's thesis, to quote his own words, "is that 'in ourselves' are certain original, deep-seated, God-given desires, while 'outside ourselves' is an infinite variety of possible objects capable of satisfying them. And we are free to choose with which objects we will identify ourselves" (p. 7). In other words, we all have certain personal problems to face and master in order to live life successfully and happily. These problems include (i) the integration of our divided self into something like a unified whole; (ii) the giving of ourselves to some worthy object, in which our lives shall find meaning and fulfilment;

(iii) finding the ability and power to handle overcomingly life's various testing experiences, such as misfortune, failure, and frustration; and

(iv) getting along with other people harmoniously and fruitfully.

These are some of the problems with which Dr. Miller deals in the fourteen chapters of his book. It must be said that he discusses them in a realistic, knowledgeable, and interesting fashion,

drawing on a wide range of reading and experience. No one who reads this book carefully can fail to find what the publishers' jacket calls "helpful aids to happier living."

NORMAN VICTOR HOPE

The Glory of the Empty Tomb, by Samuel M. Zwemer. Fleming H. Revell Co., New York, 1947. Pp. 170. $1.50.

The number of books by Dr. Zwemer in English must by this time have passed the number that he wrote in Arabic during many years in the world of Islam. He is the author of many works on the Mohammedan religion and the countries of the Moslem world. A second class of his books deal with the origin of religion and the work of Christian Missions. This book is of a third type and is indeed the final volume of a trilogy on the threefold glory of the Christian revelation. *The Glory of the Cross* was written when the author was living in Egypt as a missionary, *The Glory of the Manger* was written several years ago, and among other plaudits received the one thousand dollar prize offered in a contest for the best manuscript by the American Tract Society. Now comes the third volume, *The Glory of the Empty Tomb*, the three works being on the three great facts of the Gospel, the Incarnation, the Cross and the Resurrection.

In fifteen short chapters which are not only easy reading, but exciting, the author begins with the general hope of immortality among mankind and passes on to show upon what grounds the Resurrection has been denied. He then proceeds to show the evidence for the fact that Christ rose from the dead, going on to show the implications of this fact. Each chapter is a mine of excellent quotations on the particular theme and they are woven together by the masterful style of a great writer. In fact some of us look forward between times to the hours we shall spend on the next book issued by Dr. Zwemer; he does not usually keep us waiting long. We wish that all ministers might have had this book for the pre-Easter season, but to those who were not fortunate enough to get it by that time it should be purchased at once and might be read now and again before the Easter season of 1948. Though the author is now in his eightieth year he can still put more worthwhile material in a short book than most men of half his years.

J. CHRISTY WILSON

COMING EVENTS

The following events will be of interest to Alumni:

May 18, 4:00 p.m. Baccalaureate Service and Sacrament of the Lord's Supper in Miller Chapel

May 19, 10:15 a.m. Stated Meeting of the Board of Trustees

4:30 p.m. President's Reception. "Springdale"

6:30 p.m. Alumni Dinner and Annual Meeting of the Alumni Association. Speaker: Dr. Frank Aydelotte, Director of the Institute for Advanced Study. The Whiteley Gymnasium.

May 20, 10:30 a.m. 135th Annual Commencement. Address by The Rev. Benjamin J. Bush, D.D., Geneva, Switzerland. Princeton University Chapel

May 27-August 15 Summer Term, Course in Hebrew only

June 16-17 Final Convocation, Princeton University Bicentennial

July 7-17 The Princeton Institute of Theology

PUBLICATIONS BY THE FACULTY

The following bibliographical record has been compiled from information supplied by members of the faculty regarding their books, articles, reviews, and other publications which appeared during the calendar year of 1946. The frequently occurring abbreviation *P. S. Bulletin* is to be read *Princeton Seminary Bulletin.*

GEORGES A. BARROIS

Excerpts from Theological Writings of the Early French Reformation (Mimeographed), Princeton Theological Seminary, pp. 44.

Rev. of Raïssa Maritain, *Adventures in Grace,* in *Theology Today,* vol. 3, no. 2 (July), pp. 268-270.

Rev. of C. Anderson Scott, *Romanism and the Gospel,* in *Theology Today,* vol. 3, no. 3 (October), pp. 408-410.

Rev. of Nelson Glueck, *The River Jordan,* in *Theology Today,* vol. 3, no. 3 (October), pp. 426-427.

Contributor of devotional column in *L'Aurore,* Montreal (in French).

ANDREW W. BLACKWOOD

Preaching from Samuel, Nashville, Abingdon-Cokesbury, 256 pp.

What Does Prayer Accomplish? Nashville, Upper Room, 32 pp.

"Preaching in 1946-47," ten articles in *The Pulpit Digest,* c. 60 pp.

"Religious Books of the Past Year," article in *The Pulpit Digest,* July, 1946.

Rev. of R. W. Schloerb, *The Preaching Ministry Today,* in *The Presbyterian Tribune,* December 14.

J. DONALD BUTLER

Rev. of *General Education in a Free Society,* Report of the Harvard Committee, in *P. S. Bulletin,* vol. 39, no. 4 (Spring), pp. 52-53.

Rev. of Educational Policies Commission, *Education for All American Youth,* in *Theology Today,* vol. 3, no. 2 (July), pp. 283-285.

Rev. of Walter G. Williams, *The Books of the Law,* in *Christendom,* vol. 11, no. 3 (Summer), pp. 416-417.

Rev. of Brand Blanshard, *et al., Philosophy in American Education,* in *P. S. Bulletin,* vol. 40, no. 1 (Summer), pp. 44-46.

"Herman Harrell Horne, 1874-1946: Scholar, Teacher, Man of Faith," *School and Society,* vol. 64, pp. 273-274.

CHARLES T. FRITSCH

"Hittite," *Encyclopedia of Literature,* N.Y. vol. 1, pp. 405-408.

"New Trends in Old Testament Theology," *Bibliotheca Sacra,* vol. 103, no. 411, pp. 293-305. (W. H. Griffith Thomas Memorial Lectures, 1946, appearing in four articles.)

"The Bible as Redemptive History," *Bibliotheca Sacra,* vol. 103, no. 412, pp. 418-430.

Rev. of Walter G. Williams, *The Books of the Law,* in *P. S. Bulletin,* vol. 40, no. 1 (Summer), p. 34.

Rev. of Frank E. Gaebelein, *The Servant and the Dove: Obadiah and Jonah, Their Messages and Their Work,* in *P. S. Bulletin,* vol. 40, no. 1 (Summer), pp. 34f.

Rev. of C. C. Torrey, *The Apocryphal Literature; a Brief Introduction,* in *P. S. Bulletin,* vol. 40, no. 3 (Winter), pp. 37-38.

KENNETH S. GAPP

"The Theological Seminary Library," *P. S. Bulletin,* vol. 39, no. 4 (Spring), pp. 24-29.

Book Review Editor of *Theology Today.*

HENRY S. GEHMAN

"Manuscripts of the Old Testament in Hebrew," *The Biblical Archaeologist,* vol. 8, pp. 100-103.

"Graduate Work and its Relation to the Library," *P. S. Bulletin,* vol. 40 (Winter), pp. 14-18.

Rev. of Wolf Leslau, *Gafat Documents—Records of a South Ethiopic Language,* in *Journal of Biblical Literature,* vol. 65, pp. 228-230.

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E. G. HOMRIGHAUSEN

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JOHN WM. WEVERS

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SAMUEL M. ZWEMER

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THE PRINCETON SEMINARY BULLETIN

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BOOKS RECEIVED

God Is My Adventure: A Book on Modern Mystics, Masters and Teachers, by Rom Landau. Alfred A. Knopf, New York, 1936. Pp. xii, iv + 407, illustrations. $4.00.

This book takes cognizance of the religious thought and feeling of such modern cultists as Count Keyserling, Stefan George, Frank Buchman, and Rudolf Steiner. "It seeks to reveal the character and the inner wisdom" of each one of these men, and of others, in the light of their mystical experience and their approach to reality, whether they belong to the East or West, by way of their belief in a deeper world of the spirit.

Arno C. Gaebelein: A Memoir, by Wilbur M. Smith. The Our Hope Press, New York, 1946. Pp. 31.

The substance of an address delivered at Moody Bible Institute in connection with the Memorial Service held in honor of the late Dr. Gaebelein.

Ministers of Christ, by Walter Lowrie. The Cloister Press, Louisville, 1946. Pp. ix + 113.

An investigation into the character of the Christian ministry from the pen of the great Kierkegaardian scholar who "was born and brought up a Presbyterian [but] was predestinated to become an Episcopalian." The work offers an aid to reflection—from a scriptural and Anglican viewpoint—upon the essential principles involved in the ministry, whether, that is, it is to be regarded as the creation of the church, or as the gift of God.

His Days and Ours, by Charles C. Ellis. Brethren Publishing House, Elgin, Ill. Pp. 80. $1.00.

A series of pre-Easter addresses by the President Emeritus of Juniata College.

My Sermon Notes on John's Gospel, by W. P. Van Wyk. Baker Book House, Grand Rapids, Mich. Pp. 148. $1.50.

Twenty-four complete sermon outlines by a prominent minister of the Christian Reformed Church.

Successful Letters for Churches, by Stewart Harral. Abingdon-Cokesbury Press, New York, 1946. Pp. 247. $2.00.

This book by a writer who is director of press relations, associate professor of journalism (Oklahoma), a former newspaperman, and an ordained minister, gives valuable suggestions and specific advice to all who wish reading on the elements of successful church letters.

Some Bible Firsts: A Study of Origins, by George A. Leukel, preface by Wilbur M. Smith. Pp. 51. 50 cents.

Six sermons dealing with the problem of creation in the light of the Bible and of science.

White Man Yellow Man, by Arva C. Floyd. Abingdon-Cokesbury Press, New York, 1946. Pp. 207. $1.75.

Concerned with the race problem in the Far East, this book is written by a competent Christian observer. The work offers insights into the reality of a difficult human situation and proposes a plan of understanding and reconciliation.

Racism: A World Issue, by Edmund D. Soper. Abingdon-Cokesbury Press, New York, 1947. Pp. 304. $2.50.

The result of group thinking by leading experts in the field of race relations, this book is from the pen of a recognized student of missions and historian of religion. It is well-documented, scholarly in approach, and merits careful study by all who are interested in the worldwide implications of racism.

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To explore afresh the truths which were rediscovered by the Protestant Reformation, especially the tradition usually called Reformed, and to show their relevancy to the contemporary problems of the Church and society.

To provide an organ in which Christians whose faith is rooted in the revelation of God in the Bible and in Jesus Christ, and who are engaged in different spheres of intellectual activity, may combine their insights into the life of man in the light of God, with a view to interpreting our human situation and developing a Christian philosophy of life.

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